



the second tome of the  
**HOLIE BIBLE**  
FAITHFVLLY TRANS-

OVT OF THE AVTHENTI CAL  
L A T I ».

Diligently conferred with rhe Hebrew, Greet, and  
other Edition» in diners languages.

Wí'rĭ ^RGVMENTS *of the Zoofes , and Chapters,*  
eyÍNNOTATIONS, \*T A B L E S, *and other.helpes, for*  
*better vnderflandino of the text for difcouerie of Co R R V P-*  
T I O N S *in fame late translations † and for clearing CON-*  
T R O V E R S I E S *in Religion.*

By the English Coltedgs of Dowat.

*Spiritu Sanilo inspirati, locutifunifanili Dei homines.* 2. Pet. 1.  
The holic men ot' God fpakc, infpired with the Holic Ghoft.

•Panted by IOHN C O V S T V R I E R.

~~ m T d C. XXXV.

*aima. Duacen(t vniuerfitate Sacra  
Theologia Doiïores & Profesores , hanc Pnglica-  
nam ZJeteris Te(Iamenti tranflationem, quam tres di-*

*delemjedpropter diuerfa qua ei funt odiunita, naide  
vtilemfidei Catholicapropaganda ac tuenda, & bonis moribnspro-  
monendisfunt tefiati : quorum teflimouia ipforum Jyngraphis mu-  
râta vidimus : Cuius irem Tranfationis, & Pnnotationum **pu**-  
tiores nobis de fidei integritate, & eruditionis prafiantia probe funt  
noti: hts rebus adducti & nixi ,fiutluofe cuulgari pojfe conuimos.  
Duaci. 8. 'Nouembris. 16 op.*

**G V u i s L m V s E T i V s** Sacræ Theologiæ Doûor, & in  
Academia Duaceniî ProFciTor.

Doâor & in Vniucrfitate Duacnii Profeflbr.

**Cmcivs** Colvenerivj S. Theologia» Doâor, &  
xiufdctn in Academia Duacena Piofeffor.

## VPO N THE BOOK of Piaimes.

H<sup>b</sup> authoritie of this Book was euer authentic- this book  
cal, and certaine, as the aífured word of God, To doubt <i>7  
(H<sup>r</sup> an“ Canonical Scripture. But concerning rheiscnpturc.  
Authour, there be diuers opiniós. For although!

it be manifest by the teftimonie of Philo and Io-ILatc Hebrew  
fephus, that in their time, and alwaies before , only King  $\wedge$  C<sup>o</sup>ca<sup>+</sup> holi-  
Dauid was by al Hebrew Dodfours holden for Authour of al kes bold di-  
the Plalmes\*, yet after that learned Origen, and othei Chriftiá offundryi<sup>h</sup>?  
Dodours, expounded manie Plalmes of Chrift, the lewes mes.  
being preffed therewith, began to denie that al were Dauids:  
allcadging for their new opinion the titles of diuers Plalmes,  
and fome other cifficulties, miniftring occafió of much need-  
les difpute, ÍU<sup>l</sup> acknowledging the whole book to be Cano-  
nical. Whereupon S. Ierome and S. Augurine, fometimes ad-  
mitted thofe as Authours of certaine Pfalmes, whofe names  
are in the titles thereof. S. Cyprian, S. Cyril, S. Athanaiius,  
and others agree in general, that Dauid writ not abbut differ  
much in particular, touching other fupposed authonrs. In fo  
much that *Melchifedech, Moyfes, .z. faph, Ernan<sup>^</sup> Idithun, T<sup>»</sup>;efonnes  
nfcore, Salonton, IeremieyE<sup>^</sup>echiel, Eflras<sup>^</sup>Jggcus. ard Zacharias<sup>^</sup>arc  
al* ( with more or leffe probabilitie) *reputed* <sup>^</sup>iutltours *offeuerai*  
*P/ámer*. Neuer theles it leemeth that S. Ierome rather related  
other mens judgement, then shewed his owne; as we sha!  
note by and by. And S. Anguftine (/ .i. 7. c. i4. de *ciuit.* ') mature-  
ly difcuifing this doubt, faith plainely, that *their lodgement*  
*(rented to him more credible*      *ho attribute al the hundredfiftie* *! faunes*  
*to Dauid alone. Y at thet* explicating that v heras lome Píalmes

It is much  
mot eptobable;  
hat Dauid was  
Authour of al.  
Ptoued by S.  
Auguftin. S  
Chryfoftome  
aud grtatcfl  
parr of Do-



hauc Panul ownc name in their tirici, lome haue other mes names, Ionic none at al, *this diuerftie importer!*) not diners *photirs* ) *butfgnifteth other things, either pertejning to the fame perfons, or by Interpretation of their names, belonging to the present matter, as our Lordmfpircdhim.* Like wile S.Chryfoftome reiolutely iudgeth, that only King Dauid was Authour of this whole Boók-e. Moued eipccially by this argument, for that Chrft and rhe *Matt. n. v. 10. ^fct. \* \* \* R e . 4 .* Apollle's allcadging the Pfalmes, doe oftentimes name Dauid as Authour, and ncueranie other. Alfo Origen, S.Bafil, Saint Ambrofe, S. Hilarie, Theodoretus, Calsiodorus, "Beda, Eutimius, and moil: part of ancient and late writers, with the moil common voice of Chriftians, calthis booke the Pfalmes of Dauidrand the General Councilsaf arthage, Florence, and Trent, inthe Carologue of Canonical Scriptures recite this booke by the name of DauidsPfalter.

The common voice of Chriftians & fonic general Councils, calic DauidsPfalter.

Proued by othe Scripturos.

Moreoueritisclearc, ^/i.2.that the fécond Pfalme, though it want his name, is Dauids. And other Scripturos, *z. Paral. y. 6. a. ndi. Efd. ^ . ' U. io. idy* plainely, that Dauid made rhe Píal-óles, 104. 105. 106. 117. 135. beginning-. *Confeffeto our Lord, becaufe he is good, becaufe his merde is for cuer.* Which heappointed the Leuitestofing, or playóninfrumenrs, *i. Paral. i. ^ . & 16.* and yet they hauenor his name in theirtitles. Againe, *a. Reg. 25. Dauid* is only intituled *theegregious*, or excellent *Pfalmifl of ifrael.* Neither were Alaph, Eman, and Idithunaniewherecalld Prophets (as are al the writers of holie Scriptures) but only maifters of mufike, *1. Paral. 25.* And the fonnes of Core were only porters, *1. Paral. 26.* Finally, S. Ierome ( whose iudgemétthe whole Church fingularly eilcemeth in al queilions belonging ro holie Scriptures (leemethas much inclined, that only the Royal Prophet Dauid was Authour of this whole booke, as to the contrarie. For in his Epiftle to Paulinas, prefixed before the Latin Bible, comptehcding the principal arguments of leuerall books, when hecommeth to the Plálmes, without mention of other Authours, faith: *Dauid our Simonides, Pindarus, and ulceus, Flaccus alfo, Catullus, and Cereñas, fiundeth out Chrtf, with harpe O tenfringed Pfalter, rifing Vp from hei:* io attributing the fumme of this whole booke to the Royal Prophet Dauid, ns if he fupposed no other Authour.

S. Terome attributeth the fumme of this book to Dauid only.

Touching theriore the argument or contents of this di-

## V P O N    T H E    P S A L M E S .

nine Pfalter, al Catholike Docteurs vniformely agree that it is the abridgement, summe, and substance of al holie Scriptures.

res, both old and new Testament. As may fiist be prooably collected, by that Christ him selfe often comprehending al the old Testament by the termes of the Law and Prophets, in one place ( 1«c, 24..-Z'. 44.) seemeth not onlie to reduce al to the *Law and Prophets iointly*, but also to the *Pfumes alone*, or leuerally. But whether this be our Sauours decline meaning or no in that place, out of this and manie other places, al the ancient Fathers teach exprefly, that the Psalmes are an Epitome of al other holie Scriptures- For example, S. Denys, fi de Ecce (e)/Zer-rar. contemplar. 2. after brief recital of the contents of other holie Scriptures, faith TJw; *facedooke of diuine Canticles floth exhibit both a general fling, and expofition of dittine things.* S. Balli calleth the *Pfaimodie of Dauid the common and nrofl plentiful flore-houfe of ai facred doctrine; he treafure of perfect Théologie* S. Amoroie accounteth it *iheregifier of the whole Scripture.* <Jri'gc., S. C. yprin. S. [erome, s. Chrysoftom, S. Gteoottey S. Bernard, (^a & odor, Eutimius, and others vie the fame or very like termes. S. Auguftine particularly diftinguishing al the Scriptures into four forts of ookes, sheweth that the Psalmes conteyneal: *the Law & y (iaich he) teacher of some things, the Hiftarie of some things, the Prouerbes also and Prophets teach some things: but the Booke of Ifaiah teacheth al. It propofeth the lay/e counteth things of old, prefcribeth the due ordering of mens attios, and prophccieth things to come. Briefly, it is a common treafure of good doctrine, aptly adminiftring that is neceffarie to eueric one.* And a litle after, exemplifying in particula points: *Is not here ( laith he ) al greatnes of yertue, and not here the right iudgement of iustice? is not the comibles of chaftitie/he conflagration of prudence, is not yhat foeuer may be called good, learned in the Pfames?* Here is the *frayle of God, the cicare pronounciation of Christ to come in flesh, the hope of general Bejurrection feare of torments, tramile of giorie, reuelation of myfteries. Euen al good things are here, as in a common great treafure laid lip and heaped together.*

See then and oblerue here (Christian reader) the admirable wifdome and goodnes of God. The meales of mans falluation being io difpoied, that his owne free confent and cooperation is the ito neceffarily required, according to that moft approved doctrine of the lame S. Auguftine: *Quicquid*

They coteine the fumme of Legal, Hiftorical, Sapiential, and Prophetical doctrine.

Gods prouidence is Gvictly drawing oui conuoc & cooperation of fice-iv.-it which is neceffarie co Valuation



imeanes of entrance into the lenle. and true vnderftading ofa!  
the Pfal. And the fame may hkewile be called the ten firings  
of this diuine infiniment. Vpon one of which, euery Pfalme  
piincipally playeth, touching the refi more or leffe, as caule  
requireth, for more melodious harmonie and perieCt muiike.

The firfi key or firing is God himfelf, One in Subfiance, : Key.  
Three in Perfons, Almightye, Al-perfeç i, Power, Wildome, One God, the  
Goodnes, Maieftie, luftice, Mercie, & other Diuine Attrib- B. Tiioitie.  
utes. The fécond is Gods workes of Creation, Conferuation, i.  
and d Gouerning of the whole world. The third, Gods Proui- Gods workes.  
dence, efpecially towards man , in protecting and rewarding J-  
cheiufijtjn permitting and punishing the wicked. The fourth, Gods prosi-  
is the peculiar calling of the Hebrew people, their beginning defee.  
in Abrahájlíaac, and Iacobrrheir maruelousincrcalein Æ- 4.  
gypt : diuers eftates, manie admirable and miraculous things I he Hcbtcw  
lone amongft them, with their ingratitude, reie<fiion, and re- people.  
probation. The fifth principal key and firing is Chrift, the Chrift oui  
promifed Redeemer of mankind : prophecying his Incarna- Redeemer.  
tion , Natiuitie, Trauels, Sufferings, Death, Refurre&ion, Conuerfion of  
Afcenfion, and Glorie. The fixt is the propagation of Chriffs Gentiles , the  
name and Religion, with Sacrifice and Sacramnts , in the Catholilre  
multitude of Gentiles belieuing in him, euen to the vttermoft Church.  
coafts. of the earth : the Catholike Church euer vifible. The  
feuenth is the true manner offeruing God, with fincere faith s°0<i  
land good Woikes. The eight, holie Dauid interpolet h ma- j  
lnie things concerning himfelfe. As Gods (iugular benefits s<  
(towards him, for" which herendreth thanks and diuine prai- 'Druids owne  
fes, recounteth his enimies, dangers, and affligions of mind a<tes.  
& bodie, namely by Saul, Abfaló, and others, humbly befeeh-  
ing and obtaining Gods protection. He alio expreffeth in  
himfelfe a perfeó i image and patterne of a fincere and hartie  
penitent: bewayling, confeffing, and punishing his owne fin-  
nes. The ninth is the end and renouarion of this world, with  
the general Refurre&ion , and lodgement. The tenth is eter-  
nal telicitie, and punishment, according as euene one defer-  
ueth in this life. Thele are the ten keyes of this holie Booke j  
and ten firings of this Diuine Pfalter. Generai Re-  
furre&tion, &  
lodgement.  
10.  
Eternal glory  
and paine.  
Foure wayet  
co find the  
proper key of  
i. cuetie pfalme.

Moreouer to find which of thele is the proper key and prin-  
cipal firing of euerie Pfalme ^learned Diuincs vfc foure efpe-

By the title.

Allegation  
in th: new  
Tciiamenr.

5.

Greatnes of  
things affir-  
med.

Conference  
of placei.

The ft'le of  
this booke is  
Poctri»,

ciai wayes. Hrft^by the tide added by Efdras, or the Seuentie] two Interpreters ,for an introduction to the fenfeofthefame Pfalme. So it appeareth that the third Pfalmetreateth literal-ly of Dauids danger, and deliuerie from his fonne Abfalon: which is the eight key. though myftically ir fignifieth Chrifs Pctlcucution, Pallion, & Relurredtion, which is the fifth key. Secondly, if there be no title, or if it declare not fufficiently l he key, or principal matter contey'ned, it may lometimes be found by allegation and applicatio of fome fpecial partther-eofin the new Teftament. Soit is evident-zfc?. 4.^2 5.c. 13, z'.33. Heç. i. "v.5.c> .7eA.5."v.5. that the fecód Pfalme pertey- neth to Chrifft , impugned and perffcuted by diuers aduerfa- ries. Whichis the fife key."Thirdly jWhé greater things areaf- firmed of anie persó, or4>eople, as of Dauid, Salomó, the lew- ish nation, or the like, thé câ be verified ofthem, it muft neces- Carily be vnderftood of Chrifft, or his Church, in the new Te- ftaruent. orin Heauen. So the *conclufion*, oi the 14. *Pfalme: He that doth, thefe things, ſhal not be moued for euer* , can not be verified of the tabernacle, nor temple of the Iewes, but of eternal Bea- titudein heauen. Which is the tenth key. Though the grea- ter part of the Pfalme ſheweth, that iuft and true dealing to- wards our neighbours, is neceſſarieforattayning of eternal Glorie. Fourthly, who both the title and Pfalme, or pat t ther- of íceme hard and obfeure, fome part being more cleare, the true fenſe of al may be gathered by that which is more etiident. According to S. Auguftins rule *li. 2.0.9. & H.3. 26. DcEL thrift*. So the title and former part of the fifth Píal- me, being more obfeure, are explaned by the laſt veries, ſhew- ing plainly that God wil iuſtly iodge al men, both iuft and wicked, intheendofrhis world. Whichis thenrnth key.-By theleand Jikemeanes the principal "key being found, it wil more eaſiyy appearc, what other keyes belong to the fame, and what other firings are alfo touched. At leali the ftudiotis may by theſe helps make fome entrance, and for more exad knowledge ſearch the iudgement of ancient Fathers and o- ther learned Dodiours.

But beſides this fingular ^reat commoditie, of compendious handling much Diurne matter in Imai roome, this bookehnh an other fpecial excellence, in the kind of Itile, and manner ofvuttering,

ta. me  
fit.

of vttering, which is Mecter, and Verfe, in the original Hebrew tongue. And though in Greeke, Latin, and other Languages, the same could not in like forme be exactly translated, yet the number, and distinction of verses is so observed, that it is apt for musicke, as well voices as instruments, and to all other uses of Gods servants. Neither is nautical manner of Avtrering Gods word and praises less esteemed, because profane Poets haue in this kind of it uttered light, vaine, and false things. For the abuse of good things, doth not derogare from the goodness thereof, but rather commendeth the same, which others desire to imitate. And clearly it is, that this holie Psalmodie was before any profane poetrie now extant. For Homer, the most ancient of that sort, writ his poems about two hundred and forty years after the destruction of Troy, as Apollidorus witnesseth, others, namely Solinus, Herodotus, and Cornelius Nepos fry longer. Where as King Dauid our Diuine Psalmist, reigned within one hundred yeares after the Troians wars. There were indeed Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confused memorie remaining of them, recited, altered, and corrupted by word of mouth but before these were the sacred Hieronimo lob, almolial in verse, and the two Canticles of Moses, Exodus 15. and Vent. 32. It is moreover recorded that Lamech (long before Noes flood) was the father of them, that sang on harpe, and organ. Muicketherfore is ruerous ancient. But sacred Poetrie is in many other respects excellent, and most profitable. This holie Psalmodie (faith the Au gueline) is antedecirte to old spiritual fores, tbringeth present remedie to many wounds. it maketh the good to perfecter in yel doings it cureth at once al predominating passions, which vex mens foules. A little after: psalmodie driueth away euil spirits, it imiteth good Angels to helpe ys, it is a shield in night terrours, a refreshing of day travels, a guard to children, an ornament to young men, a comforte to old men, a moie feemlie grace to y women. Vnto beginners it is an introduction, an attgumption to them that goe for y year in vertue, a fable firmament to the perfect: It enioyneth the whole Church militant in one voice, and is the spiritual eternal fyeeet perfume of the celestial Armies, al Saints and angels in he. in.

To al this we may adde other caufes, which moued the  
 Why King      Royal Prophet to write this diuine poetrie. Firft, he had from  
 Dauid writ      his youth (by Gods fpeciall prouidence) a natural inclination!  
 diuine poctrk  
 ■ to Mufike › wherein he shortly foexcelled, that before al the  
 The firft caule      Mufitians in Ifrael, he was felected to recreate King Saul,  
 hi\* natural in-      whom an euil fpirite vexed. And his skil, together with his,  
 clination to      deuotion, had lucir effect, that *when he playd on the harpe, Saul*  
 nnifike.      *Z~vas refreshed, and waxed better. For the culi fpirite departed from*  
                                  *him, faith the holie rext. Wherefore he made thefe Plaintes,*  
                                  *that himielfe and others might by (inging them, imploy this,*  
                                  *Iguift of God to his more honour. Secondly, verle being more*  
 Verfe more      eafie to learne, more firmly kept in mind, and more  
 ealie; more      pleafant in pradlife (tor < rr *yyine, fi mufi^e doth recreate the hart* E(Cj  
 pleafanr.      *of man) the Holie Ghooi condefcending to mans natural dif- s'.*  
                                  *polition, infpired Dauid to write thefe Pialmes in meererj*  
                                  *mixing the powre of diuine acetrine, with delectable melodie of fongf^^*  
                                  *that whiles the care is allured v vilh harmonie of nwfikf, the hart u „*  
                                  *indued with heattenlie Hnovvledge, pleafant to the mind, and pfratable Em.*  
                                  *to the foule. Thirdly, Dauid fmglarly illuminated with know-*  
 Moft fpeciil,      ledge of great, and moil diuine Myileies, indued allo with  
 great, and me-      nio^ gracious dilpofition of mind *.the man chofin accordine*  
 niorable thin-      *to Gods ovvne hart* ( r.A < g. 13.) would vtter the lame Myile-  
 gs writ in      nies, with godlic inilructions, and prailes of God ? in the  
 verfe.      'moli exquiite kind of Itile; that is in verle. For other wiie.  
                                  he was alkrvery eloquent in prole, as wel appeareth by  
                                  fundrie his excellent, and effectual difeourtes, in the books  
                                  of Kings, and Paralipomenon. For which caule Moyics alfo  
                                  defcribed the paffage of Ilrael forth of Ægypt through the,  
                                  red lea in a Canticle, after that he had related the lame  
                                  whole hilloue more at large in profe, that al might ftngj  
                                  and lo render thankes with melodious voice, and mulicar  
                                  tnllrumcnrs praifing God. Likewile in'an other Canticle he Dr»,  
                                  comprised the whole law, a litle before his death. So allo\* 1, 1  
                                  Barac and Debora, and after them Indirli, long prailes ror u, t,  
                                  GoJ for their victories in verfe. Salomon writ the end of f^||\*  
                                  his Prouetbes, and a whole booke (intituled Canticles) & p/, 1  
                                  the Prophet Ieremie his Lamentations in verfe. Anna ha > < 7.  
                                  uing obtained her prayer for a fonne, gatte thankes to God i'? \*  
                                  With a Canticle. Tire like did King Ezechias for reconcile d. 1

# V p o n   t h e   P s a l m e s .

1) of health. The Prophets Ilaias , Ezechiel, Ionas, Abacuc,<sup>Cantld "J" thenew' Tefta- inenu</sup>  
'and the three children in the furnace: againe in rhenewTe-  
r . j. (lament, the B. Wirgin-Mother, iust Zacharie , & . 'deuout Si-  
' meon gaue thanks, & langprailes to God in Canticles.

Fourthly , albeit the holie King was not permitted to  
build the gorgious Téple for Gods seruice, as he greatly deft- Botfidwine  
red to haue done, yet he prouided both (lore of niufitians, ^èsÇn Gods  
"7 (foure thoufand in number, of which a 8 8. were mlifters to temple.  
iteach) & made thefe Plaintes as godlie ditties , for this holie  
purpofe, in al folemniities of feasts, and daylie facrifice, when  
the Temple should afterward be bui It.

Fifrlly, he made thefe Pfalmes not only for his owne, & r.  
iothers priuatx deuotion/ior yet fo efpecially for the pubhke  
Diuine seruice in the Temple and other Synagogues of mesm the Ca-  
the lewes, but moil principally for the Chriitian Ca: holike  
Church, which he knew should be fpred in the whole earth. nillcl'  
Foreieeing the maruelous, great, and frequent vfetherof in  
the Chrillian Clergie, and Religious people of both llexes. As'  
he prophec. eth in diners Palmes. | rhe earth Jing to thee : f/. g  
n, *Pfalmes to thy name. Again e , I wil /tag Pçalmes to thee ( o God)*  
*in the Gentiles, in al peoples and Nations.* Which himfelfe neuer  
did, but his Pfalmes are euer linee Chrift fong by Chriftians,  
conuerted from gentilitie, as we fee in the Churches Service.

For the whole Palreris diilributed ro be fong, in the ordi-The whol  
narie office of our Breuiaie euerie weeks.-And though ex--Pfalter in the  
traordiaarily, forth? varietie of times, and feasts , there is  
often alteration, yet ftill the greater part is in Pial. Cerrayne w'ecke.  
i M alio of the fame Pfalmes , are without change or inter- Certaine Pfal-  
' million repeated euerie day. And fuch as haue obligation to mes cuerie  
, , the Canonicial Houres muft at leali read the whole Office day.  
priuarely, if they be not prefent where it is fong. The Office  
alfo of Maife, ordinarily beginneth with a Palme. In Lita  
nies, and almoft al publike Prayers, and in adminiilra-  
non of other Sacraments , and Sacramentáis, either whole  
Pfalmes, or frequent verfes are inferred. Likewise the grea  
teft part of the Offices of our . B. Ladie, and for the dead,  
are Pfalmes. Belides the leuen Penitential , and fiftene  
Gradual Pfalmes, at certaine times. So that Clergie mens  
dayly office confifteth much in fing, or reading Palmes.

Many Pfalmes  
'n other Ec-  
clefiastical of  
fices.



ti      P r o e m i a l      A n n o t a t i o n s \_\_\_\_\_ |

Bishops bound  
to be skilful  
in Dauids  
Pfalter.  
Other Ptiefts  
to haue com-  
petent know-  
ledge therein.

And therefore al Bysbops elpecially , are firióttly bound by a particular Canon (Di/Lj 8.cap. *Omnes pfallentes*') robe skilful in the Pfalmes of Dauid : and to see that other Clergie men be wel inftruáed therein. According to the I-folie Gholis admonition , by the pen of the fame Royal Prophet (Tp/. 46.) *Pfallite fapienter, ot, intelli; renter, that is : Sing Pfalr.es with knowledge , - and ynder Jianding them.* Not that cuerie one is bound to know, and be able to difcufle al difficulties, but competently, according to their charge vnderaken in Gods Church. Otherwife euerie one that is, or intenderli to a Priefi. may remember what God denounceth to him , by the Piophet Ofce (c. 4.) *Beaufethott hajl repelled fno'yrtege, I wil repel thee, that thou doe not the funflion of Priefthood vnto me.* Thus much touching the Authour, the contents, the poetical itile, & finai caule of this hoie Pfalter.

Why this  
booke is cal-  
led the pfalter.

As for the name, S. Ierome, S. Auguftine, and other Fathers teach , that whereas amongft innumerable mufical inflruments, fix were more fpecially vfed in Dauids tune, mentioned by him in the lafl Plalme, *Trumpet, Pfalter, Harpe, Timbrel, Organ, and Cymbal;* This booke hath his name oltbeinflrument called Pfalter, which hath ten firings, fignifying the ten commandements, and is made informe (as S. Ierome, and S. Bede fuppole ) of the Greeke letter a *delta*, becaufe as that inflrument rendreth found from aboue, iowe should attend to heauenlie vertuej, which come from aboue : Likewise vfiing the harpe , which fignifyeth mortification of the flesh, & other iniiruments , which fignifie and teach other venues, we mull finally referre al to Gods glorie, rcioyce piritually in hart, and renderai praile to God.

Other 'inflru-  
ments make  
confort with  
the Pfalter.  
Al vermes are  
referred to  
Gods ltonom.

## Concerning interpretation of holie Scriptures.

**A**S Prophetic (or ether halle Scripture) was not at anie time by mans wil, but the holie Ghost (Prophets) holie men of Godspake, inspired by the holie Ghost: so no prophetic (or ether halle) Scripture is made by priuate interrelation. 2. *Pet.* 1. but by the same Spirit wherwith it was written, which our Sauour gaue to the Church, to abide for euertyme by priuate the Spirit of truth, to teach a truth. 14; 1. *Neither* perteyneth it to euery one, to diffeeme the true spirit, but to some. 1. *Cor.* 12.

Hohe Scriptures confin not in reading, but in vnderstanding. 3. *te- rne Dmlogo ndnerf. Luciferunos.*

They confit in vnderstan-

The words of holie Scripture are to be vnderstood, as Eolie men, the Saints of God, haue vnderstood them. 3. *ing. Ser.* 18. *Jc>rrc.* *Domini.* Mtn muñ learne of men, not expd know ledge immediately or God, nor only by Angels. *Idem, in Prologo Doñ. Cbrfft.*

ding- Holy Father» do Cheil\* pound them,

There be some things, mentioned in holte Scripture, which God wil haue hidden, and thofe are not to be curiously searched. *J. yituh. li. 1.* ries are hid- c. 7. *de ~ocnt. Gentium.*

By thofe things, which to vs are hidden in belie Scripmrc, our humi- litie is proued. *J. Greg. ho. 17- fuper E^ech.*

They prone our huniifiue-

# OF PSALMES

## PSALME I,

*The Boyal Prophet Dauid placed this Psalme as a Preface to thereupon-  
teyning i. true happines, 'y'which confleth in flying finnes^ and  
feruing God. 3. The good doe prosper, 5. not the 'Yic^ed; 6. as  
'y-yil appeare in the end of this-yyorld.*

The righte man-  
ner of feruing  
God. The 7.  
key;

A t e . j .

**L i s s i d** W s the man, that "hath (b)  
not gone in the counici of -the impious, &  
hath (c) not "ilood in the way offiuers,  
and hath (d) not " fitte in the chayte of pe-  
fti.'encc:

(a) He is in die rightway to eternal felicitie. (t)\*  
not confented to enil fugeftions. (c) not continued  
in finne. (d) not finally perfted in wicked life.

2. But (e) his " wil is in'rhe way of our

Lord, and in his law be wil meditate day and night.

(e) He is wholly occupied & delighted in keeping Gods commandments.

*lire i 7* ;. And he shal be as a tree, that is planu-d nigh to Y/J the ftreames of  
waters, which shal giue his fruit m his time.

(f) To him that vfeth Gods grace wel, more grace is continually giuen.

4. Ana (g) his leale shai not fai: and (b) al things whatlocuer he shal  
doe, shal prosper.

(j) Through Inch grace he shal perfeuer. (b) al things worke to die good'of  
them that lone God fiucrely.

5. The impirus not io, not ferbut («) as duff, which the windedi iucth  
horn the face of the earth.

(i) Tht V icked arc carried u ith every light tentation.

6. I t t i o i c the impious shal (4) not rife againe in Judgement toot  
finners in the (f) Conned of the iuft.

(l. Al rvfing .it the lafi day , the wicked shal not rife with hope nor comfort,  
hut in defoliation. (I) the happye congregation of the-blcfled.

y lor oui Lord (n>) knoweth the way ot the iuft, and the way of the  
•n ipioix fn) shal perish.

## ANNOTATIONS.

## PSALME. I

They are hap-  
pily ( in hope )  
due decline  
from euil.

*z.* Hath *nnegme* , not *fool*, imi *fite* ) The Hebrew (tile and manner of difcourfe differeth herefrom other nations , in mentioning firft the lede euil, and thegrea-  
teft laft. Whereas we would fay in the contrary order : He is happie that hath not  
*fite*, that is, hath not fetled himfelfe in wickednes, nor finally perfited obftinate:  
more happie , that hath not bod, anie notable time continued in finne: and molt  
happie, that hath not gone, not giuen anie content at al to euil fuggeftions.

hillice confi-  
lleih in flying  
•ml and doinge

*i.* *Hissvilm the way of our Lord.*) As one part of happines confiteth in decli-  
ning from euil : fo the other is in doing good ; the wil defiring, and diligently cn-  
deauouring to walke in the way of vertue, and law of God. Which is true iuftice,  
and right forme of good life, propoted in dūs Pfalme , for artayning eternal bea-  
titude.

## PSALME IL

Of Chriſt the  
l key. Alfo of  
ho Church,  
llie 6. key.

*Cbri/hglorie, the yyorld repining therut, 4. ſhut he propugated in ul the yyorld.*

*I.* His diurne poyyer us Tw ipirituul in conuerting mem hurts, us exter-  
nui, in feuere iuflice, is prophesied.

r T T T H y did the (4) Gentiles rage, and (z) peoples meditate *z Afl.*  
y v vaine things?

(a) Both gentiles (i) and lewes friue in vaine againſt Chriſt.

1. Thf(c) Kings of the earth Hood vp , ano the (d) Princes came to-  
gether in one againſt our Lord, and againſt his Chrift.

(c) Pilate and Herod. (d) Annas and Caiphas..

?. Let (c) vs breake their bonds a-lunder : and let vs caſt away their  
(/) y o K e from vs.

(r) The voice of wicked men , (/) & eſpecially libertines friuing to ſhake  
off al difcipline.

4. Hethat dwelleth in the heauens ſhal (g) laugh at them : and our  
Lord ſhal (corne) them.

(z) God for al this wil turne the hartes of manie.

5. Then ſhal he ſpeake to them in his (b) wrath, & in his (») furie he  
ſhal trouble them.,

(k) feuereſly reprehend, (i) and iuſtly puniſh the obſtinate.

6. But (4; l am appoynted King by him ouer Sion hiſholie hil, prea-  
ching his precept.

(k) Chriſt ſhal reigne in his Kingdome the Church.

7.. The (/) Lord iatd to me i. Thou art my (w) Sonne » I this day haue : \* 3 l  
begotten thee.

*Heb*  
*z S.*

(/) God the Bather ſpeake t Irte. (m) God tire Sonne.

8. Asiccof inc, and | wilgiue (n) thee the Gentiles, for thync inheritance, and thy poiGilion (o') the ends of the earth.

(n) Chrifit as man hath the Church for ills inheritance. («) Spred through the 'Thole world.

<y/^.-2 0. Thou shall rule them in Q>) a rod of yron, and." as a potters vcflcl (P) thou shall breake them in piece;.

(p) Gods inflexible wil& power.

10. And (j) now " ye Kings vnderftand : " taxe inftruótion you that iudge the earth.

(y) A prophetic that Kings ſhial be concerted, and fubmit themſcluetio Chrifit\* difcipline.

11. Come our Lord in (r) feare; and "rrtoyce to him with trembling,

(rj) None is ſecure before death.

it. Apprehend difcipline. (/) left Tomcrime our Lard. be Wrath, and you periſh out of theiuf way.

(f) Some fai from the way of Valuation.

ij, when his wrath (t) ſhalburne in ſhort time, bleſſed are al that truſti in him.

(i) God wil iudge iuſtly in the end of this ſhorrlife both the cuil and good. So this Pfalme conclude. h with the ninth key.

## ANNOTATI O.N S.

### P.S ALM E.-II.-

1 Art"? 1 and Prineti againſt Chrifit. yWhi Chrifit, and his Apofles preached the Gliof- Pefecution pcl, both Ieues and Gentiles, with their Princes, Kings, and Emperours moil fir- cannot hinder riorioMy refilled, but al in vaine. For they could not hinder the vil and power of God. l the glorie of But the more they perfecuted, the more was increafed the zeale and number of Chrifit. Chriſtians.

in hunc 8. *The gentilei thync inheritance.* ) "By this promiſe of GorHo Chrrft, S. Auguſtinſ The Church P.Jal. conuincd the Donatiſtes, & in them the Proteſtants, that fay, the Church of Chrifit ueuer failcth. faylcl, and became final, or inuifible; aſthough Chrifit the Sonne of God could ſometimes loſe his inheriſant, wliich is the Catbolicke Church, gpthere <Loſe the Gentiles, and hircp iffifaim extended r« the endi of the earth.

9. a preteri tieffel. ) Iſa potters, vcſſel ( faith S. Terotne in hunc ?! al. tom. 89 Cuf tome in be broken whtics ir is ſoft, it may eaſily be repayed, but after it is hard, it can not finne more be made whole againe. So dinners are more eaſily reſtored to grace ſhortly repen- hardly cured. ting, then long obdurate : y et that which, is vnpoſſible to man, iſrpoſſible ao God. Mat. t o. for ai clay in the pourra hand, faare you in my hand, faith onr Lord, Iere. 18

io Tr King/ vnderland. Not onlie innumerable other-people of al nations ) but Kings Conner alfo after a while, Kings and Emperours bclieued in Chrifit And filch as. at firſt per- red to Chri- ſecuted, became molt Chriſtian, Catholike, Defenders of the faith. iſtianitie.

^AdPe. 10. *Take in truſtion you that iudge the earth.* ") Pcti Uanus, Gaudentius, & -other Do'- Defend Ca- natiftes in ueyghing againſt Chriſtian Kings, for puniſhing heretikes, moſt falſly ciilikes and til. U. 2. auoached, that Chriſtianitic neuer found Kings but eniuious, enemies, and perfect-) puniſh here- e S- iters. To whom S. Auguſtine anſwereth in feuernl books, that Chriſtian Kings and tikes.

UJ jPrinces are not enemies to Chriſtianitie : but are enemies to heretikes# therebell\* Apoftatcs Jof Chrifit and his Church. For according to this prophetic of King David Chriſt our hereti- fi". r. iſ. 'ftian King/ are inſtruted, and know it is their dutie, in the ſeruice of God, to defend keſand fehif-

te«iik« , be-the Church againft Heretikes , and other Infidels. And it is the propertie of Apo-  
 Mule they .ftatacs to fauour hercikesi-So good Conftantinthe Great maintained Catholike  
 |ir al Chri- vnitie | and lidian the Apoftata to maire greater diuifion, tooke Churches from Ca-  
 me. tholikesjmdgaue them to Donatiftes , to nourish diflention , and fo to ouerihrow  
 al Chriftians.But God ftill protefteth the true Church , againft al fitch futile, and  
 malicious deuifes : *bicaufe ir ir Chriftlinheritance.*

-7 ndfearc. | *i i. fyeiycewithtrembling* ) Gods feruice is tempered with two affeâions : with!  
 iov,in confideration-of his goodnes ,merde,& meeknesjand withfearc, in refpect  
 lof hisiuflice,andfeuerciudgment. Theone is a remedie againft deſperation : the  
 other againft-prefumption.

### PSALME. III.

Dauid Perfe-  
 Fiiced by his  
 fanne.  
 The 8. key.

*Dauid reeountttb his danger, "Vlhen hisfanne ^lflalom eonjpired againft  
 him 4. and than^eth Codfor his dcliuerie: 9. acknoyyledging al hJpe to  
 befromGod. Biifticallj, chrifis perfection,Death;Burial.and prfurrection.*

i. The "Pfalme of Dauid /'when he fled from the face cf Abfalom his  
 fonne ( 1. j^eg. i 5 )

1. **r O r d** (4) whyarethey (b~) multiplied that trouble me ' manic r  
 l—«rife vp againft me.

(«)OGod let meknowhewgricuoufly I haue finned , (i) that al Ifrael ( r.Rrg.  
 l r.f. l j. ) with al their hart foloweth Abfoiom. Soagainft Chrift, thePricfts, the  
 People, & Gentiles al confpted.

3. Many lav to (c) my ionic :There is (</) no faluatiôfor him in his God.  
 (c) my life, (d) he can not efferpe.

4. But (e) thou Lord art my protectour, my (/) glorie,& exalting (g)  
 my head.

(e) But **I** auouch that God<>lwaics defendethme, (y) giuing me viftoric, (g) &  
 zconfirming my Kingdoms.

5. With my voice l haue cried to our Lord ; and he hathheardmefrom  
 his (h) holie hil.

(fe) heaucn.

6. " l haue (i)ilept, and haut (\*£} been at reft; and haue ( I ) rifen vp,  
 becaufe our Lord hath ta Ken me.

( i ) Hay downe (k) and refted in expeñation of thy helpe. ( I ) Arid amkleliiie-  
 red. Chrift dyed,was buried,Scrofe againe.

7. Iwiinotfeare thoulandsof people compaffingme : (m) atife Lord,  
 iauememy God.

(>»yl know thou wilt help me, and fo l bcfeech thee to doe.

8. Becaufe thou halt ftrucKen al that are my aducrſaries without caufe  
 thou haft broken the^(n) teeth of finners.

'(") The ftrength and furie.

9 Situation (0) isour Lords : and thy ( p ) 'blciling vpon thy people.  
 l («) health and fafetecommeth from God. (f)Aboundance of grace promifed to  
 Gods fontane»,

## ANNOTATIONS,

## PSALME. 111.

*t. Pfalme of Danid* ) All Interpreters agrably teach, that King Danid made, & transferred of title. I the titles, which are before the Pfalmes. Neuerthles they are amhential, as encl, "ipfalnl-s addett by the Holie Ghost. And it is most probable Efdras added thole titles which are. pfdras and in the Hcbrw : and die Seucntic interpreters writhtother, IA < heir Greeks Edition. Both which S. Icrore tranflated into Latin.

i In thefe titles fine things may be noted. Firft, the former two hauing no titlcat p;uc things to' 121, the **general namcof Pfalme, common to al**, is partially appropriated to fome titles.. land other names toothers. Which in al are tweluc : to wit, ^laine ^nfcription, l

Prayer, Canticle, Pfalme of Canticle, Canticle of Pfalme, Hymne, Teftimottie, Vnderftanding, Praife of Canticle, Alleluia, & Gradual Canticle. Secondly; the tides of fome Pfalmes are die names of eectaine perlons, which by S. Augnfins iadgement, cited in the Proemial Annotations, and others, prouethnot the fame perlons to be authorsof thole Plaimes, btrfitgnifiedi fome other thing. Thirdly, in fomerites the time is lignified, when the Pfalme was made, or long. Fourthly, the linatter contened in the Pfalme, or vpon what occafion it was made, is expried in fome titles. Fifthly, diuers other termes are often viid in die tides of fundrie Pfalmes, as To the end, for the Offinne, Forprejjet, and the like, al which We dial-briefly expli- cate, where they firft occurre.

\*Pfc. 4  
it. s. if  
if. & c.

Firft therefore this thiid Pfalme is called *th. Pfalme of T>auid*, not-becauſe he is Wliy this is autiour thero, for he is alfo author of the former, where his name as not expref- Ted, as is euident by the tctimorie of al the Apofles, 4..». xj. but becauſe it Pfalme of Da- treateth particularly and licerally of him. ) \_\_\_\_\_ aid.

i. *'When he fled from the face of, & of him.)* Here the time is lignified, when this T fal- The time and hic was made, to wit, immediately after the ouerthrow of his rebellious fonne Ab- occafion of Ifalom. mentioned x. Reg. ri. before his retume to Ierufalem. For albeit of humane, making ibis natural, and fatherly affection, he greatly lamented the death of his fonne, yet he Pfalme. rendred thanites and pr. ifcs to God, as reafon and dutie bound him.

i. *'baneſtept, and haut been at reſt, and bane ri' mvp.')* King Dauid by his deeping King Danid innerfection, and by his reſting, and deliuerie from his perſecutours, prefigured prefigured Chriffs Death, Baria, & Refurreaion. As appeareth. Idan. i. v. ax. Where the Euan- Ch rift. » elift faith : that after Chriffs Refurreſtion ^i/di/fipirx^e iirwodrofniopture, co vit, this and other like prophcies. For otherwife the old Teſtament doth not fo exprefly declarc f> ich Mvfteries. as the Ghofpcldoth : but one thing in the proper and gram- matical lignification of diu words, and an other thing in a hadoves. and figurrs, nnd both literal, Were upon S. Gregory teacheth ( ii. iox. i. Marat. ) that holie Scripture The fame (amongſt oier incomparable excellencies ) furpaſteth al other doſtrines j in the Scripture hath vric manner of fpaking : becauſe by one and the fame ſpeech, it reporteth a thing diuers literal, done, and proclameſt a Myſterie fo relating things pall, xbat warth the vric fatrwjcnfcs. words, it foſheweth things to come.

## PSALME. II IL

Tie 'ode Prophet t'4ceib, l> his oyyne exumple oflv to God in tribulation:]  
that other refuges are infufficient, p. and Gods helpe moſt djured.

Confidence, in  
God - n o c c l a i y,  
The 7. ^kx, y.

1. Vnto "the end in (4) fongs, the-Pfalme (*b*) of Dauid.

(4) In an infrument apt forverfes.(i) This Pfalme petteyncth to thebcloued, lignified by die word Dauid.'S. Aug. li. 17. c. 14. ciuit. S. BedainPfal.

2. TT T7H e n (c) I inuocated, the.God of my iufticeheard me : in  
V V (*d*) tribulation thou haft enlarged to me. (e) Haue mercie!  
on me, and heare my prayer.

(c) When Sani vniuftyly persecuted iuft Dauid,God heard his prayers. (d) feeling ftraitly befieged ( i.Reg. 13.1 «.) (e) Likewife helpe mewhenfociier I-shalfeiede.

J.Ye fonnes of men how long are you of (*f*) heauic hart? why louei  
you (g) vanitie, and feeke (j) lying? £*j*h.

(f) why doe you ftill harden your harts ? (j) honour, and tranfitorie glorie, (h) falfe and deceitful riches?

4. And Know ye that our Lord hath made his (») holie one (.i.) mcr-  
( I) our Lord wil heate me, when I shal crie to him.

(») Every godly' foule. (I:) Rich with venues. (I) Eucrist iuft foule hath confidence in God, that he wil hears his crie.

5. Be ye (m) angrie,and (n) fume not : the things that you fay in (o) uelous : your harts, in your (p) chambers be ye foriefor.

(m) Iuft anger is good & necell'arie againft fine,e. (») butthen is moftneedeto beware not toexceede in pafion. haue tnerforea continual purpofeneuer to finne.  
(o) Euil cogitations (p) bewaile& repent beforeyou fleepe.

6. Sacrifice ye the " larri fice of (-j) iuftice,-ana hope in our 'Lord. Ma-  
nie fay ; (r) Whoshewcith vs good things?

(9) Not only external but moft efpeciilly'internal facrifice of iuftice,andobferua-  
tion of Gods commandments ismoftneccffarie. (r) Thefolide rewards promifed by God?

7. The (/) light ofthy countenance, o Lord, is figned vponvsithou  
haft giuen (rj)gladnefle in my hart.

(/) reafonand grace are freely giuen toman.wherby he may know that God wil reward the iuft.Hri. 11. x. 6. (t) Wherin a iuft man inwardly rcioyceth.

8. By the fruit of theff (T) come, and (TT) wine, anu (x) oile,they  
are multiplied.

(y) (irv) (x) Por example and in figure of hcauenlie rewards, God gaue tem-  
poral wealth in the old teftament.

9. In (y) peace in the icite fame I wil fleepe, and reft:

(y) In this confidence tleiuft may reft contented.

10. Becaufethou Lord haft (^) Angularly ietled me in hope,

(X) God fo protnifeth euerie iuftperfon in particular.

## a n n o t a t i o n s .

### P S A L M E. IIIi.

The lignifica-  
tion of this  
bhracCjTetfee  
»»/ m the titles  
ofl'falmes.

r. *Petto the end.* ) The Hebrew word l4»H»>4t/l«,Cgnifieth to *him tinte onerromtneth.*  
And fothe Hctrcwes interprete, that the Pfalmes, which haue this word in their  
titles, were directed either to him that excelled others in sleilof mufike; or had t.  
authoritieour other muficians: or to him ,whose office was to fing victories and *f*,  
triumphes. But the Latin , according to the Greche , hath *In finem* , A'nro *the end*  
which



## or Psalmes.

<<

which ( molt commonly fignifying perpetuine,or continuance vnto the end or anie thiug)in the titles of the Pfalmes rather fignifieth, that the matter conteyned in the Pfalmc,perceineth to future times,or perfons; efpecially to thencwTefatnent. And fo S. Auguftine expoundeth it here of *thrift*, who is *the end* ( or perfection ) of *the law*. Not tl^atthc principal contents belong to Chrift, in his owne Perfon, but to his myftical bodie the Church , and faithful people, whom the Prophet here teacheth to haue confidence in God, moderation in their aftection\*, & patience in tribulation, which is the fcticnth key,propofing his owne example, & prophetically Chrifts. The fame wherto Chrift exhorteth,faying -.Ioan. if. v. vit. *Hatu confidence, I haue ottenerne the world* Signifying that his feruants, through his grace,may alfo oucrcome it.

6. *Sacrifc eft luftice.* ) Not only external Sacrifice of diuers kinds wercneceffarinthe law of nature, and of Moyfes , and one moft excellent and complement of al,inthencw Tefament, but alfo fpiritual facrifice was euer, and is required, and that of three forts.Firft,Sacrifice of forow, and contrition for (innes ( *Pfal.* yo.) Ofpenance, *affltHedffñrit ir a ftacrifceto God.* The Tceond is facrifice of luftice, here mentioned. The third is Sacrifice of praife ( *Pfal.* 49. ) *Inmolate to God the facrifice of Praife.* prn/e.Conr-eming the fécond propofedin this place:Heoffcrethfacrifice of luftice, that rendreth to cuery onethatis due. Firft,to Godas our Creator, arcfignation What is due of our felucs, etici) our Hues, at his diurne pleafurc.; as to our-Maifter,we muft ren- to God. der faith and beliefc, in al that he propofeth; ax to our father, hope, confidence , & reuerential fcare; as to our Lord and King, payment of tribute, that is obferuation of his law and commandments, as *to* our Captarne, the trauel of warfare in this life j as to our Phifitian, patience and toleration , when hectirethour wounds^ by chafticemer.t for finnes; as to our Spoufe,'chaftity of body and mind,flying al camal and fpiritual fornication ; as to our Freind , frequent conuerfation in alaâes of de-tio-tion. We owe to ourfelues,tlut feeling we confi ft of foule and bodie, we keepe To our felucs. due fubordination, that the foule and rcafon command, & the bodie, and inférieure appetite obey : as the feruant muft obey hismafter,and the handmaid her miftris. We owe to our neighbour,loue from the hart, influñion alfo from the mouth,and To our neigh-bour. affitancebyotn-helpe, according to his neceffitie, and our abilitici yea though our neighbour be our enemie. But toother enimies contrary things are due. To To our ene-mies. the world, tcr.rtñnt : becaufe the goods of this world are fmal, few, short,vneer-tainc, decciptful, not fatisfying the mind, and mixed with manic euils and dangers. To the flesh we owe chafticmcnt, and daylie caie^ fo to feed it, that itferueth The flesh. foule , & rebel not. To the diuel we muft render the shame , that commeth by finne, Thcdiucl acknowledging our faults , and ai truths, and fo returnevpon him *al nanttieand* lymg, wherwiin heallureth Sc feduceth.Tinálly, to finne ir elfe , w'e owe hate, and Tofinne. renenge, becaufe it is the only euil , that hurtethvs; and due punishment with reale of iufticc, becaufe it dishonoureth God Ue that thus offcreth *facoifice of nifice*, may itifity ( as it foloweth in the Pfalme) hope (yet not in him fclfe hut) in our Lord. And left anics should pretend ignorance, faying : *whor he weth ( ortcacheth ) yrgood thingr?* as though they lacked infruition,the Phropheer preuenteth this vain exxeufe, faying: *Theltght of thy countenance*, o Lord ( the light of rcafon, which is the ipijge of God, wherto wc arc created like ) *ufigned -rpon-vr* , fixed in our vnderftanding, that wc may fee there is a God, that ought to-be ferued , and-that he wil reward his feruants. *Heb.* ir.

tual Sacrifices  
ncccllarie.

Ofpenance,  
luftice.

What is due  
to God.

To our felucs.

To our neigh-  
bour.

To our ene-  
mies.

The world.

The flesh.

Thcdiucl

Tofinne.

Light of rea-  
son sheweth  
there is a God  
that rewarded

# The book

## PSALME, V.

> r-neral  
fe'V.c.' »ent.  
'9, key,

1 *lift men in affliſſhon appealc to God, the reuenger of miuriety, s. K'noll'i'n-r and  
1 profeſſing that God hateth iniquity. g. Tnerfore remit their ca-fe.to him, i i.  
recite certame enormintu "vices of the yvicl^ed, Ij. and expelſ Godsfinal  
tudnement of the good and bad.*

(. Vnothc end, for (a) her that obtaincth the (t>) inheritance. Tlx  
Pfaimepf Dame.

(j) The faithful iuft foule that oucrcommeth hercnimicsby vertuc. (i) eternal  
glorie.

■ T) Ectiv e, o Lord (c) my words with thine cares, vnderftanc  
IX my crie.

(\*) The praice of the whole Chnrqi, or of anie faithful (eucr beloued) foule.  
Attenuto the voice of my prayer, my King and my God.

5. Becauſe I wil pray to thee : Lord in (d) the morning thou wilt heart  
my voice.

(d) God ſhalpc iſprefenrly granted of his part, though it be fometimes difterred  
for the more good of his feruants.

s. In (r) the morning I wi> hand by thee and wil fee ; becauſe thou art  
" not a God that wilt iniquitie.

(◀) Before al other afrayres we muſt pray to God. S. Cipriá. in fine orat. Dominica.

16. Neither ſhai the malignant (f) Uwel neer thee : neither ſhal the vn  
iuſt abide (jr) before thine cies.

(/) The wicked and wickedneſſe haueno conuerſation with God. (g) in the day  
of iudgement.

7. Thou hateſt al that worke iniouitie : thou wilt (t) deſtroy al that  
ipeake lie.

(ty) final ſentence of eternal domnatiou.

The bioudif and deccitruí man our i\_ord wil abhorre:

8. But I in the multitude of (i) thy mercy. I wil enter into thy houſe: I  
wil adore toward ( £ ) thy holie temple in thv ( I ) ſcare.

( i ) Not in mans power. but in Gods mercie muſt the iuſt truſt. (k) ĩn the Church  
of God. (l) with reuerential ſcare, as in Gods prefence.

9. Lord conduct me in thy iuſtice ; becauſe of mine enimics diteſt my  
way in thy fight.

10. Becauſe there is (m) no truth in their moiith; their hart is (») vayne

(m) No true nor folide goodneſſe in the wicked, (n) They thinke nothing but va-  
nitie, and miſchiefe.

11. Their throte is an (0) open ſepulchre, they did (p) deceitfully with *pfal.*  
their tongs, (q) ittidge them o God. 13.

(») ycalding lothſomeſt inch, bittemes, and rancor, (p) yet they flatter with feined; *Rom.*  
good words. (9) Albeit the iuſt define the conuerſion of the wicked, yet if they wil  
not repent, then the iuſt conforme their deſires to Gods iuſt lodgement : which ſhal  
be manifeſted in the end of the world.

11. Let them ralle ot ihr cogitations , according to the multitude i f their impieties expel them, bccaufe they baue prouoKed thee o Lord.

1 j. And let albe glad , that hope in thee , they shal reioyce for euer : an ttroushalt dwelinthcm. And althatloue thy nameshal glorie in thee, be caufe thou wilt (r) bielle the iuft.

(r) Thciuit shal receiue fentence of eternal glorie.

1 Lora, as wtthashtla of thy gooo wn, thou haQ crowned vs.

## ANNOTATIONS.

### PSALME. V.

j *Tty a God that-rvilt iniquitie* ) Seeing *Gid-roilnormtqmtie*, as thefe words tefii-Godis notaU' ficin plaine termes , it foloweth necciTarily, that he is not authour. nor caufe or ante thour nor caufi Cime. For God doth nothing contrarierò his owne vil. But he hateth iniquitie, of finne.

nd in repedt thcrof *baiali o' thatviorkt iniqu ius* , as the authours of iniquity, t.iough he louchthcm as his creatures, and of his part requireth their faluation.

### PSALME. V I.

*Daudt' earnefl and hartte prater after he had grtettouflyfinned. 5. Which being* *κ* *pathetieal grounded in filial, not feruti feare, j. concluditi* *yyiih affured hope, and* *Pr3, cv j fir»* *ner& the firft confidence in Gods mercie.*

penitential  
Plainte, the 7.  
key.

I. Vnto (4) 'heend in fonos, the Pialme of Daud" for the oñaue,

(a) This Pfalme perteyneth alfo to penitents in the new teftament.

P/À J 7

11 O r d , rebuke me not in "thy furie; nor (c) chaillife me ini " thy wrath.

(A) condemne me not eternally. (c) Spare me alfo for port of the temporal painc.; which I defenie.

Hauemercie on me Lord, becaufel am weaKe : beale me Lord,) neraufe al (e) my bones be troubled.

(d) Giue me the medicine of grace. (r) My forow hath inwardly pearced me etien' to the bones.

4. Anti my fouie is (f) troubled exceedingly -.but thou Lord (g) hosv' i Ong?

(f) with feare of thy iuft wrath, (g) leauft thou me in this calamities

j (h) Turne thee, o Lord, ana ( i ) acliucr my louie : lauc me foi thy mercie.

(h) Shew agnine thy fauourable countenance , (i) from this fearful affliction. fk) Though my firmes haued trferued the-contrary yet shew thy mercy.

ó. Becaulethcreis notin (I) death that is minaful or thee : andin (m) hel who shal confelle to thee»

(I) This life is the time of rcpentance, after death no conuerfion. (m) In hel nothing but blafphemie. \_\_\_\_\_

7.1 (») hauc laboured m my fighting,! (o) wil cuctic night wash my  
cd ; I wil (p) water my couch with my tcares.

(n) I hauc in part lamented.(o') I wil adde more forow & penance,(f) I yt ; I Inneriift  
in my penance, til I be throughly watered vidithy grace.

8. My (^) tye is troubled tor furie:! hauc waxen (r) old (f) amono a.  
mync enemies.

(?) myna eyes arc dimmc with weeping, for feare of thy iutt judgement. (r) my!  
haire are gray v ith forrw (/) wherat myne enemies rcioyce.

p. (t) Depart from me al ye that worke iniquitie : becaufe our Lord («')<»■“ r.  
bath heaid the voice of my weeping. Ithaj.

(ir) After due forow the true penitent hath confidence ir.God,againfl his enemics. il<C  
(r )X'i-l moil certainly accept of true repentance.

to. Our Lord hath heard my petition,our Lord hath receiuedmy  
prayer.

ri. Let al my ne enemies be (T>) ashamed, & very fore troubled : let  
them be conucted and ashamed very quickly.

fw) Thcfearc not imprecations, but thireatnings, that the wicked may amend, or  
els predictions if they perfit in fume.

## ANNOTATIONS.

### PSALME. VI.

The occlau i. *Forthroftsue* )Literally it feemeth that the Pfalmes which haue *For the oilsue*  
flunificth the in their titles , were to belong on an infiniment of eight firings. So the Chaldee  
world to coineJ paraphafiftranflateth; in tüberi/ oRichardarurr.tsn *Citherns of right* /trinar. But pro-  
phetically S. Auguftine, & others expound it, to pertcine to the Rcfurreftion in the  
end of this world. So Dauid , and al penitent finners bewaile their finnes,and doe  
penancein this life, for the occlau , that is for the world to come.

[Ir] for fome  
loners.  
Purgatorie  
|ui others.

z. *In thy fury, nor in thy* »»r<ii/>.)By *furie* it lignified diuine iuflice , irreuocably  
condemning the wicked to eternal damnation : by »vr«rfc , Gods fatherlre chafticc-  
ment corrciling finners, whom he faucth.Wherupon S. Gregorio teacheth,that the  
faithful foule not only feareth furie, but alfo wrath: becaufe *after the death of the-n -p ^*,  
*flesh , fame are deputed to .eternal torments , fonte paffe to life through the fire of } ?*  
*ourgston*. Which doctrine the fame holy father confirineth, by die iudgement ofj  
S. Auguftine more ancient.Wholikewife affirmeth , that al thofe which hauenoti  
laid Chrifl their foundation, arc rebuked in fiirie, becaufe they arc tormented in  
eternal fire : and diofe which vpon right foundation ( of true faith in Chrifl ) haue  
*built wo* d,bay,^nbif-.arechaftffed in wrath, becaufethey are brought to reft of  
beatitude,but purged by fire. Let dici to the faithful foule ( confidering what she  
luth done , and contemplating wlut she shal receiue ) fay : *Lord rebuke me not, in*  
*thyfurie: nor chafice me in thy wrath*. As if she faid more plainly: This only with  
my whole intention of hart I craue , this inccfl'antly withal my defires I couete,  
that in the dreađ.il iudgement,thou neither ftrike inc with the reprobate,nor affiici  
mewitlithofe, that shal be purged in burning flames. Thus S. Gregorie, in *Pfalm*.  
*oenitent*. \_v, l.

## PSALME VII.

*pauid in confidence of bu tufi caufe, and yniufi perfection , ptayeth for Codi helpe, and tufirenente of bu enemies'. 15. difcribing their muliuouc intention , and ruine.*

Dau ids prayer;  
in tribulation.  
The 8. key. 1

1. The Pialme of Daud which he fong to our Lord , for thewordscf  
(4) Chuii the forme oflcmini. *ii.peg.* 16.)

(<) This Chuii defeated thecounfclof Achttopliel, as S. Aug.S. Bafil&S. Chi if. expound it. Others thinkc he fpeaketh of that Chufi (orChufai ) who reponedlo him the death of Abfolom. i-K'S- ;S-

2. *f*A Lord my God I haue hoped in thee : faue me from al that pcrlc-  
k\_Z cute me, and deliuer me.

3. Left fometime (*b* ) he as a Lyon violently take (r) my foule , whiles  
there is none to redeeme,jaor to lane.

(w)Abfoló, or anie other enemie,if God doe not refit and hinder him.(c)mv life.

4. O i\_ord my God if I haue done (d) this, it there be iniquitie in my  
hands:

(d) Sucheuil as myneenemies fcync *be* obieft againftme.

5. Ir I hauerendred tothem that repayd meeuls, let me worthily fai  
(e) cmptic from myne enemies.

(e) Let me not hauetheviftorie of them.

6. Let the enemicperfcutc my foule , and take it, and (/)treade downe  
my life in the earth,and bring downe my glorie into the duft.

(f) Let me dye w ith ignominie.

7. Arife Lord in thy wrath : and (g) be exalted in the coaftsofmyne  
enemies.

(g) Shew thy power.

8. And arife, o Lord my God, in the (Z>) precept which thou haft com-  
manded : anda (I) fignagoue of peoples lhal compaffe thee.

(k) Sceing thou diddeft command to make me King,it behouctb thee to proteit me.  
(I) manie vil Tenie thee the only true God.

9. And (4) for it returne on high ; our Lord iudgeth peoples.

(4) Forthis encreafe of faithful people.

ludge me, o Lord , according to (I) my iuftice, and according to my  
innocencie (m) vponme.

Ci) My iuft caufe agaiuft jnv particular enemies (m) let fai vpon me.

*l.Pae.*  
is .

10. The wkkednefleot hnnersmal beconfumcd , and thou (halt direct  
the iuft, which fearcheft the han and reynes, o God.

17.

it. My iuft helpe is fro our Lord, who faueththofe that be right ofhart.  
iz. God isa iuft iudge,fttrong,& patient: is he angrie (») euene hay?

(n) God doth not punish al limiers prcfently, but often differreth.

(B) Vnleffeyou wil be conuerted , he lhal lliakehisfword, hehath,  
bent his bow,and prepared it.

(v) Expceñg if they wil amend.

14. And in it he hath prepared the veifels of death: he hath made his ar-  
rowes for them that burnc.

*Ifa. S 9.*  
*lob. ir.*

15. Behold (p) he hath bred withiniufticc: he hath concerned forow, and  
brought forth iniquitie.

(p) The iniurious perfccutours purpofinginiufticc,conciuethe nuic, and bringeth  
forth iniquitie.

16. He hath opened a pit, arid digged it vp : and he is fallen into the ditch,  
which he made.

117. His (a) furrow (hai be turned vpon his head : and his iniquitieftial  
defeend vpon his crownc.

Cy) Enuie& delire co hurt others turneth to the ruine of the enuiers.

18. l wiiconfesse to our Lord according to his iuftice: and veil /ing to  
the name of our Lord moft high.

## PSALME Vili.

thrifts Incar-  
Mtiail.  
ij he >. -key.

*God is magnified (y praiidfor his meruelot svorfe of creatures ,5. bul epecially  
ofmanind, fmgtdarly e.i ailed by the Incarnaion of chrifl.*

1. Vnto (a) theend(¿ } for"preffes, the Pfalmc of Daud.

(«) Belonging to the new Testament. (i) suffering of Chriff, and of Chriftians.

2. L o R D fc) our Lord, how merucloous is thy name in the whole  
V v earth ! Becaufe thy magnificnce is eleuated aboue (</)the heaves.

(c) God the Lord of al by creation, is our lingular Lord, that belicue and truften  
him. (d) God morecxcelent thé thehcauens, lie being the Creatour, they a creature.

;. Out of the mouth of (c) infants & fucklings, thou haft pertedted praife *Mat.*  
becaufe of thine enemies, thatthou mayeftdeftroy the enemie & reuégér. *II.*

(e) Fulfilled when Chrift comming into lerufalem children fang *Osanna. Mat. si.*

4. Became I lhal fee thy hcaucns, the workes of thy fingers: the mcone  
and the ftarres, which thou haft founded.

5. What is man, that thou an mindful of him ? or the fonne of man, that  
thou viiiteft him?

6. Thou haft (/) miniflied him a litlelcife then Angels; with (g) glorie *Htb.i.*  
and honour thou haft crowned him;

(f) The Sonne in alfumpted humane nature became lefio then Angels, (&) But in  
him mans nature is exalted aboue Angels.

7. And haft appointed him (h) oucrthe workes of thy hands.

(h) Chrift the Lord of al creatures.

8. Thou haft fubicctd (») al things vnder his feete, al (4) fheep and oxen:  
moreover alfothe bcafts of the field.

(i) Yea of Angels. *Heb.i.* (I.) Not only alrcafonable creatures , but al bcafts, and  
other things obey him. The fea and the winds obey him. aW.i. 8.

p. The birdsot theayrc, & filhes of the fea; that walkc the pathos of the  
tea. *t. Cor.*

10. (Z) O Lord our Lord, how meruelnus is thy name in the whole earth!

(.) The fame end & beginning fignifie, that as God was merucloous in creating man  
in fo liappic ftatCjthat it he would, he might hauc auoyded both finne fie death : fo he  
is merucloous in that he fo rewardeth the blclicd indie refurredtion , that they can  
neither finne non dye.

*ÿffi. I.*  
*».17.*  
*t. Cor.*  
*¶J.*

## ANNOTATIONS.

## PSALME VII!.

*l. Prtfftt.* ) Moft Hebrew Dofours fay the word *Giitith* , may either fignifie the Preñes fignify place, when: this Pfalnewas made, orche mufical infiniment , on which it was ChriftuPaúio fong. But moft Chriftian Dociours expound it literally of Chrifis Pafsion, who was ftrctched on the Crofle, and al his fared bloud prefied, and drawne out of lias bodic. Which Metaphor Ifaías allb vfeth , demanding of Chrift: Why is thy clothing redde ,and thy garments as theirs that tread in the wine *prrrfc? ini* anwerethin ChriftspetTou.Tiiauctiodcn«<>cPre//calonc. S. Augufiin alfo applieth it morally .Morally it lig- io the Church, where Chrift is the vine, the Apoftles arethe branches,& fpreadeis 'nifieth the tra- (that is preachers.of the Ghofpcl, Chrift'ans are the grapes, Chriftian venues are lucls of the the wine. Namely patience,and fortitude in afflictions Wherby the good are puri- Churchmili- hed^uc feuered fró amiddes the reprobate,as wine is prefled out of the grapes,barre- 'lar.t. led, and laid vp in fellers,and' thehuskes andxarnels caft to hogs, or other bcaft>.

vibjuú.

## PSALME IX.

*The Churbchprayfeth Godfor b.er.proteik'an, 4. in repellinrthe enemiesforce , 8. Godsproui- mpunubing the 'wicked, and rewarding the iufl.* id^nce 'n °ro-

*l. Vnto the end, for the (x) (ecrets ofthe fonne, the Pfalme of Daud.* mhtiii eun°

(.) Chrifts commino in humilitie, and Chriftians affli ions,arc hidden from rhe -rhc ;, 1.,, world, in Gods prouidence.

*2. i Wi t(i) confei Tetothce, óLord,withalmy hart : I wil cel al thy ll meruelous things.*

(i) Giue thanites.

*3. l veil be (c) glad and (d) rcioyce in thee: I wil fingo thy name,ó moft High.*

(r;ín inind(¿)and bodic.

*4-Infe) turningmineenemie'backward : they dial be weakned,and perish before thy face.*

(s) God repellerli the enemie, wlien man is nor able to refift.

*5. Becaulc thou halt done (f) my ittdgement and my caufe : thou haft litte vpon th throne which iudgeft iuftice.*

(f) A iuft man doth his endcauour, not of himfclfe, but by Gods grace ouercom. meth tiie enemie.

*6. Thou halt rebuked the(£>Gentils,and the impious hath perrflied: their (A) name thou halt deftroied for eucr, and foreucr and eucr.*

(£) Al finners, called Gentils , bccaufe they were generally accounted wicked.

(b) The vaine glorious fame of finners partly decayeth in this world, but moft cfpc- cially in the world to come.

*7. The fwords of the enemie haue fayled vnto the end : and their cities thou haft de ftroyed.*

*8. Their memorie hath periihed with a found : and our Lord abideth for cuer.*

He hath prepared his throne in (i) judgement p. and he wii Judge the whoie world in cquitic, he v. il iudge the people in initiée.

(i) Iudicial feats of men are often corrupted, but Gods ncner.

10. And our Lord is made a refuge for the poore : an helper (k) op-ponunities, in tribulation.

(k) God doth not prefently deliuer the good from afdic Hons: but when it is to their fpiritual profite.

11. And let them hope in thee that know thy name : becaufe thou haft not forfaken them that feeke thee. O Lord.

11. Sin" to our Lord, which dwelleth in Sion : declare his (/) ftudies l among the Gentils.

(/) His precepts which men ought chiefly to ftudic.

i 1. Becaufe (m) requiring bioud he hath rmxmbed them : he hath not l forgotten the crie of the poore.

(m) God reuengeth the blond of Martyrs.

i 14. Haue mercie on me, o Lord : See my humiliation(n) by my enemies.

(n) Procured by mine enemies.

i 15. Which exaltet me from the gates of death, that I may declare al thy prayfes in 'e) the gates of the daughter of Sion.

(») In the publike view of the Church.

i 16. I wil reioyce in thy ialuation : the Gentils are (pl) faftited in the deftruction, which they made. In this fnare, which they hid, is their footc taken.

(p) The wicked are intangled in the fnares which they lay for others.

17. Our Lord fhall be known doing judgements : the Inner is taken in the workes of his owne hands.

i 18. (^) Let linnets be turned into hel, al nations that forget God.

(^) In zeale of iuftice, not in defire of reuenge.

i 19. Becaufe to the end there fhall not be obliuion of the poore man : the patience of the poore, fhall nor perill in the end.

i 20. Arife Lord, let not man beltrenghncdilt the (r) Gentils be iudged in thy light?

(r) By Gentils is often vnderftood al great finners. For the Iewes defpifed Gentils: as the Romans did al Barbarous nations.

2 Appoint Lord (s) Law-giuer ouer them: that the Gentils may know that they be men.

(s) (Suffer a tyrant to rule ouer them, that thereby they may learne what it is to vfe others vnluftly. It fcometh to S. Auguftine a Prophecie, that fuch as receiue not Chrift, fhall belieue Anichrift.

*The " i o. Pfalme according to (t) the Hebrew.*

(i) The later Hebrew Doftours.

i. (T) Why Lord haft thou departed far off T, defpifed in opportunities, in tribulation?

(r) In great perfecution it fcometh to the weakc, that God differreth his afiftance very long.

a. Wn.ics the impious is proud, the poore is (w) ict on fyrc: (x) they are caught in the counicis which they deuife

(w) Extremely

(w) Extrency vexed & tormented.(x) The Phropheccanrwereth to die complainj oftheiuf, that indeed the wicked arc caught in their ownefnarcs.

j. Becauſe the linnet is prayfed in the défites of his foule : and the vniuil man is bleſed.

4. The linnet hath exaſperated our Lord, according ro the multitude of his wrath he ihal (?) not feeke.

(y) Nōtſceke to recouer Godsfaour.

5. There is no God in his fighethis waiesare defiled at al tunc. Thy iudge-ments are taken away from his face the fnal(^)rulc ouer al his ene- mies.

(x) The wicked doth dominier for a time, and thinketh he ſhal doe To fill.

6. For he hath fayd in his hart: I wil not be moued from generation vnto generation (x) without cuil.

(<) And ncuer fai into any aducrſitic, but ftill remaint without miferie or anic cui'.

f. om. 3

7. Whole mouth is ful of curſing, and bitternefle, and guile: vnder his tongue labour and forrow.

8. He litteth in waite with the rich in ſecret places, to kil the innocent.

9. Hiſeyes looke vpon the poore-. he lyeth in wayte in ſecret, as a iyon in his denne.

10 He lyeth in wayte to take the poore man violently, violently to take the poore man whiles he draweth him. In his fnarc he vvil humble him- iclte, and lita] tai when he lhal haue dominion ouer the poore.

11. For he hath favd in his han : God hath forgotten, he hath turned away his tace nono fee for cuer.

12, (i) Arife Lord God, let thy hand be exalted : forget not the poore.

. (b) The prayer of the iuft in trioulation.

ij. Wherfore hath the impious prouoked God? for he hath faid in his hart: He wil not enquire.

14. Thou tech, that thou confidereñ labour & forrow : that thou mayeft dcliucr them into thy hands.

To thee is the poore left: to the orphan thou wilt be an helper.

15. Breakc the arme of the iinner and malignant-. his linne lhal be fought, and lhal not be found.

16. Our Lord lhal reigne foreuer, and foreuer and euer : ye (rj) Gentils ihal periſh from his land.

(c) Yeviletmē.

17. Our Lord hath heard the delire of the poore : thy rare hath heard the J preperation or their hart.

(d) The tuft ought alwayes co be readie prepared in hart, to ſuffer patiently al. that ſhal happen vnto them.

18. To iudge (e) forthc pupil and the humble, that man addenomore to magnifie himſclfe vpon the eatth.

(e) As the firſt workes of Chrift in al humility and patience were ftrange, and hidden to the world (>.!•) ſo his laſt iudgement ſhal beiti maieſty and mauiteſt to at in exalting the bleſted and flipprefſing tne wicked.



# THE BOOK

## ANNOTATIONS.

### PSALME IX.

me diuide  
h PMme  
n two.  
a i note of  
llgc.or of  
b i) mulikc,  
t.«her of at.  
tion.  
th; Pfalme  
Buft 150.

ii. After the z i. vcrfe the late Hebrew Doctours diuide this Pfalme, beginning there the tenth, without anie new title ; but only this word *Stia*: Which the Septuagint, Theodotion, and Symmachus tranſlate *Diapfalma*, that is, change of ineeter, or muſike, alfo paue for reft in fine ing. Aquila, whom S. Ierome rather approueth. traiflateth *Imper* cuer. Some Engliſh Bibles omitte it, others leaue it in the text, not tranſlating it into Engliſh. It ſeemeth to moſt Interpreters to be added as a note to firre vp attention And it occurreth often, not only in the end of Pſalmes, but alſo in other places. For it is thrife in the third Pſalme. And therefore maketh no argument, that this Pſalme ſhould be diuided. And thoſe which diuide this into two \*, ioync two in die 147. Pſalmc. ſo that al agree in the number of rjo. Pſalmes in the whole Pſalter.

*Fift ai*  
*Mariti*  
*eytnno,*  
*157 7*  
*Ifta.*  
*I IOJ.*

### PSALME X,

T' protu-  
li care of  
liuft.  
J. key.

*Damiſ fremis alui inrbim toſlic from the perfection of Saul, he anſcoere h, that his triſti is in Gods proteclion. i. Though the per/ecHtoxr be ycry malicious, 4 jet Gol -ml ouertbroyo him, 5 .and deliuer the tuſi.*

i. Vnto (4) the end the pſalme of Dauit L.

(a) S. Aug. ſiltem caplich it to heretikes, perruading Catholikes to repaire vnto their ſeparate congregation, falſly calling it the monutayne.

**I**T r v s t in our Lord, how fay (b) ye to my fouled ſaffé ouer vnto the mountaine as a ſparrow?

(A) Ye my freinds fay thus.

L. For behold tinnere (c) haue bent the bow, they haue prepared their arrowes in the quier, that they may ſhoote in (d) the darkc, ar them that be righto! hart.

(r) Perforators vſing al rigour and force, (d) falſly pretend other cauſes againſt the innocent to deſtroy them.

1. For they haue (e) deſtroyed the things, which thou didſt petſte: but the iuſt what hath he done;

(s) It is the manner of perſecuters, and eſpecially cſheretike\*, to deſtroy and pul downe that others haue built.

4. Our Lord is in his holie temple, our Lord his ſcate is in heauen.

• ^ bac. x.

5. His eies haue reſpedt vnto the poore; his (/) eye-lids examine the fonnes or men.

(f) Though God ſeemeth to winke or ſleepe, yet liis prouidaiee ſtil watcheth, and obſerueth al mens adions.

6. Our Lord *ff* examineth the iuſt and the impiouſt jbut Hethat (i) lo-ue: h iniquity, h áteth his owne foule.

(i) i Proueth by rribulatiós. ( / > ; Continuate in finne bringeth damnatio ro thie ſonie

7.(1) He shal rayne filares vpon tinnensityre and brinatone, andblad of (tonnes the portion of their cup.

(i) God fparing for the time at laft muft needs of iuftice punish feucely.

8. Beccaeour Lord is iuft and hath ioued indice: his countenance hath fecn equitie.

## PSALME XI.

r<sup>^</sup>e *Prophet defcribeth the paucity of iufmen, and abotmdance of wicked, both at Còrifa firft camming tn fletb, 6. and fécondtn matefte, tn the end of the world.*

The Gate of !  
the Church !  
the firft and!  
laft times of!  
Chrift.  
The 6.key. I

Nnto 'al the end for ftl the o<sup>o</sup>taue, the 'c] Pfalme of Dauid.

(a) Christs firft (b) and laft comming (c) vil bring ioy to the eieâ.

1. ÇAve 'a] me Lord, becaufe the holy hath faved (e-) becaufe verities are diminihed from among the children of men.

fd) Chrift callth ids mvftical bodie himfelfe. 9. -j. 4. fe) Falfe and double dealing hinder from true faith.

They haue fpoken vaine things cuerie onero his neighbour , deceitful lips, they haue fpoken in hart and "hart.

4. Our Lord deltroy al deceitful iips, & the tongue that fpeaketh ^Q great things.

| Infolent 3: arrogant.

5 .Which haue laid.- We wil magnifie our tong, our lips are of vs, who is lour Lord'

6. For the mferie of the needie, and mourning of the poore, now will larife, faith our Lord : I wil put in (ç) a faluation, I wil doe confidently in him.

| (i) When finne moil abounded Chrift came into this world: and in like cafe vil come to iadge.

^ Words of our Lord be chaid words filucr examined by fire, tryed from the earth, purged leuen fold.

Tro. jo

8. Thou Lord wiit (6) prferue vs: and keepe vs from this generation for cuer.

(A; Yet ftill there remaine fome iuft whom God prferueth.

p. The " unpious walk round aboutt according to thy highnes thou had (1) multiplied the children of men,

(jj) God fometime suffereth the wicked to doe wlat euil they delire.

## a n n o N a t i o n s .

## PSALME XI.

V-Tbe in fiour-rvackfround ab u .) S. Auguftin expoundeth this of worldli men delirring temporal things, (ignihed by thefeuen dayes , vherin this whole life is turned labour , as in a wheeie. not providing for the eight day , which is etern tie, after the day of iudgement. lu an other placche sheweth alfo, that this fentence agreeth aptly jto the Piatoniftes, who taught that this world neuer ended?, but paffeth te returned!

Tcmportal de  
fires-hinder  
the entrance  
in.o heauen.

4. »t.c.  
tl.cni.

round

round about, in a reuolutton of manie yeares, fo that al things should happen againe euen as they did I before, contrariety this, and manie other Scriptures, affirming that God *nilprfrst* the iust, and keep them *from thir generation fortuer*. Whereas the reprobate, who fet their whole mind on temporal things, or expect a reuolir.ion of al, shal eternally wal'e without the kingdome of heauen, 8c neuer enter in; though fomemay cal with the foolish virgins, faith S. Ierome (or some other learned autour) vpon this place: Lvd lord open; the *dotc'jio-vi. Buiheirilmf^verahai I kpnr yonnti*, M<sup>«</sup>. ij.

## PSEALME XII.

*yt general prayer of the Church, in tribulation, eithertemporal orfpirtuall*

raver in  
illation,  
ly.kcy-

I. Voto (4) the end, the Pfalme of Dauid.

(4) It more pcrteyneth to the new testamēt then to the old.

r TQw long/» Lord wilt thou forget me vnto the end.' How long doest i- 1 thou turne away thy face from me'

z. How long shal I put (b) counfels in my foule, forrow in my han (c) by day?

(4) Careful & almost perplex cogitations by reason of long perfcution & mans weaknes. (r) Very often euerie day.

j. How long shal mine enemies be exalted ouerrne ? Regard and beare me, o Lord my God.

z { ..illuminate minceies that fleepe **nothin** death at any time left fome-time mine enimie say : I haue preuailed against him.

\$. They that trouble me, wil reioyxe it be moued ; but I haue hoped in thy mercie.

(d) Fai not into mortal finne,

My hart shal reioyce in thy faluatio: ! wil fingro out Lord, which giueth me (e) good things : and I wil (in? to the name of our Lord moft high..

(«) Patience in tribulation, and reward for viciorie.

## P S A L W E. XIII.

Christs In-  
sion.  
j.kcy.

*lifter general graffe ignorance ani impiety in the world 7. Chrift shal bemcar-nate jhe j Redeemer of mankind.*

I. Vnto the end, a Pfalme of Dauid..

T Ht' (<< foole hath faid in his hart: There is no God. They are corrupt, and atv become (b) abominable in their ftudies: there is (c) not that doth good " no not one. P J 4 J 1.

(4) Wicked men drowned in finneore at laft fo befotted in their vnderftanding, that they thinke in their hart (though they dare not vtter it) that there is no God: that is, none that hath diuine prouidence in gouerning the world, nor that wil iudge al in the end. (/>) Dcfiled with al forts offim e. (<) Not only the moft wicked, but also al mankind were vnablc without a Redeemer to doe good. Horn. j

z. Oiu

i. Our Lord hath looked forth from heauen vpon the children of men, to see ifthercbethatvnderftandeth, and feeketh after God.

j. Al haue declined, they are become (i) vnprofitable together there is nor that doth good, no not one.

(J) Without faith in Chrift none had meritorious Works.

Their throte is an open feulchrc. with their tongs they did deceitfully, the poyfon of apes vnder their lips.

Whofc mouthis till of curling and bitternefie: their feote fwift-to fned bloud.\*

\* Thefe three verfes being not in the Hebrew .nor Greeke, yet arc in the English, and in S77. and arc there: diffinã verfes in other pſalmes. (.)&: j j.

r/l. f?

(e) Deftitution and infelicities in their waies, and the way of peace they haue not known: there is no feare of God before their eyes.

(i) They are wholly occupied in vexing others.

4. f/) Shal not al they know that worke iniquitic, that dcuour my people: (f) as foode of bread'

(J) The Prophet ſpeaketh, this in the perſon of God. (g) With greedineſſe to hurt the good.

5. They haue not inuocated our Lord, (h) there haue they trembled for feare, (i) where no feare was.

(6) Not belieue in God, they feared Idols, that is. diuels: (i) who indeed can not hurt Gods ſeruants.

6. Becauſe our Lord is in (4) the iuſt generation, you haue I; confounded: the counſel of the poore man: became our Lord iſh ſhope.

(k) Though innumerable be very wicked, yet ſome arc iuſt (l) Mocked & derided thoſe that pſe in God.

7. (i) Who wil giue from Sion the ſaluation of Iſrael' when our Lord ſhal haue (n) turned away the captiuitie of his people, (o) Iacob ſhal reioyce, and (p) Iſrael ſhal be glad.

(m) The Prophet wiſheth, and withal Prophecieth that Chrift our Sauiont wil come, who is promiſed to Iſrael. (n) Redeemed man from the captiuitie of the diuel. (o) Thoſe that ſupplant vice (p) and contemplate God.

## ANNOTATIONS.

### PSALME XIII.

i. Wouſt o»e.) S. Paul by this place, & the like (ff/iryr fj. v. 7.) cõfirmeth his doctine) "J' without f Rom. j. ) that both the Iewes and the Gentils (meaning al mankind ) were in that Chriſts aracie, that none. no not one without the grace of Chrift, were iuſt, nor could be w- I no man is iuſtified, nor ſaved by the law of Nature, nor of Moyſes. Which proueth the neceſſitie lean be iuſt. j of faith. But neither that only faith iuſtifieth. nor that the iuſteſt arc ful wicked, as Caluin and Hezafahdy expound theſe Scriptures. For the Prophets and S. Paul ſpeake in theſe places of men before they be iuſtified. teaching that al mankind was once in finne, and none could be iuſtified but by Chrift. Neuertheleſſe they teach alſo chat The law: 'bq men being iuſtified muſt and may ſe in ſe vnto ſanctification. And that their woiks cd tic iiTi. fj arc not then vnprofitable. ior being made from finne ( faith the ſame Anſwer to the ſciencie of I Romans C. 6. ) and bei Ome jr uantr to God j you h j ucy your fruit vnto ſanctification. and the I mans wil. I

ir ire e .jretti

l'.icwil bein;  
Wed COODC-  
iGtli with  
trace.

/cnial finnes  
•scinde not  
r >m ncaucu.  
Mood works .  
l die in mortal  
innes  
II lile not to  
l.uuation.

*end ietifeeiurLefiñç* Which point of dottrine,how man is iuftified,S.Augultin excel-  
lently,& briefly explicitera (*li. i.de Spirituel lit.c.9.*)in thefe words:Tne iuft arcw  
*Ftitedfreely be Chrifthn* gracr.they arc not before purified oy the law : they arenot iu-  
ftified bytheirprop r wil,*but mrlifiedfreely by (-hrift)hii,rçce*.Not that it is .done  
without our wil,but by the law our wil is shewed weake , that grace might cure the  
wil,and the wil being cured might fulfil the law,not being vnder the law,nor needing  
the law.

\ netto we may hereaddefand Tofane labour of repeating this in other places)an  
or'wer document of the fame Doctour,in the famebooke ' de fpirit, & lit.c.17./that  
the iuft doe not liue without fome finnes ,and yet remaine in ftate of faluation : the  
wicked doc fometimes certaine good workes, & ftill romaine in *ftate of damnation*.  
For euenasffaith he)venial finnes,without which this life is notled,doe nor exclude  
the iuft from eternal life: fo certaine good works,withoar which the life of jhe very  
worft is hardly found , profite nothing the vniuft man to eternal faluation ,but in  
cuerlafting damnation,fome fhall haue more and fome lclle torment.

## PSALME X1111.

Bfeternai  
iratitilde,  
rne io.key

*For çturning etermilglorie in beaten , it is neceffurie toflyfrom finnes çnd dot  
good worses.*

I. "The Pfalme of Dauid.

**I** O R D who shal dwcl in (4) thy tabernacle' or who ihal reft in thy  
'-holichil?

(<) Inheauen,asappearethbythelaft verfe.

**He**;hat walketh *b)* without fpot,and *fc)*worketh iuftice.

*ff>)*One tequifitc thing is to be free or deanfed from finne.(c/Ihc fécond isto doc  
good.

3. Hcthat fpeaketh truth in his (*d*) hart, that hath not done guile in his  
(*e*) tong. Nor hath (*fl*) done cuil to his neighbour, and hath not taken  
*fg*) reproch againft his neighbour.

(<f) Sincerely in thought ,(rjword,and(f) deedfg) Norharlned to detraction.

4-The malignant is brought to nothing in his fight : but them that care  
our Lord, he (*fi*) glorifieth.He that iwearth to his neighbour, and de-  
ceiueuth not,

(/b>)Glorie is the reward of good workes.

5. That hath not giuenhis money to (») vfurie , and hath not taken (*fl*)  
guifts vpon the innocent,

(i) Vfurie excludeth from heauen. (I.) Likewife doing,wrong for bribes.

He that doth "thele things,dial "not bemoucdtorcucr.

## ANNOTATIONS.

## PSALME. XIII.

X. *The Psalm of David.* iKs the appropriating of the general name of Psalm unto forne, doth nor prejudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Testimonies, and the like: for the application of Davids name to certaine Psalmes, proueth not other Aithours of the rest. But the name of Psalm sheweth a spiritual fong, apt for musical instrument; and the name of David by interpretation figuifieth, that it particularly perxeyneth to the *helmed*.

J. *He that doth theft things* ) whereas this, or anie other place of holie Scripture, attributeth faluation to certaine good workes, neither faith, nor other workes; ire therby excluded, but pre-supposed as no lesse necclarie, then those which are mentioned. Especially faith is alwayes requifite, without which ic is impoffible to please God, and other venues either in praife, or in purpose, and preparation of mind, when and where occasion requireth.

f. *Shal not be moued former.* All states of this world are mutable, and only eternal felicitie in heauen shal continue for cuer. Therefore this Psalm can not be vnderstood of the Tabernacle, nor temple of the old Testament, which were but figures of eternal glorie. But if lb much purioe was then requifite, much more al finerchie, and great fanditie are necclarie for entrance into heauen.

Vhv this and certaine others are called the Psalmes of David.

Both faith and good workes are necclarie to faluation.

Only the state of glorie is immutable.

## PSALME XV.

*Chriffy the mouth of David, declareth his future glory and triumph ouer liue-world, 9. and death.*

Of Christs victories. he J. key.

I. The (4) infeription of the title (t) to David himself.

(4) Stylographia significeth a thing most worthie to be noted, to wit, Chrif crucified: (A) and most worthie of the Prophets confideration.

reserve (7) me, o Lord, because I haue hoped in thee.

P (<) Chrif as man did often pray, as appeareth in the Ghospel.

I. I haue Paid to our Lord: Thou art my God, becaufethou (<?) needest not my goods.

(<) Chrifts passion was not needful nor profitable to God but to man.

j. (e) To the Saints that are in his land, he hath made al my wils meruelous in them.

(rl) God speaketh shewing that Chrif should make his meruelous charity knowne to his Apostles, and other seruants.

4. Their infirmities were (f) multiplied--afterward they (?) made hail.

(ft) Men feeling their infirmities and miseries, (g) make haft in seeking remedies.

I wil not afcemble their 'h) conuentides of blood: neither wil I be mindful of their (l) names by my lips.

(h) Sacrifices to idols shal cease in Gentils. (L Their names shal be changed from heathen to be called Christians.

## THE BOOK

\$. (*k*) Our Lord "the portion of myne inheritance, and or my (*I*) cup; thou art he, that wil reitere tr.yne inheritance vntome.

(*k*) Eternal gJoiiccouiitcih in feeing Coe. (!) God is the reward of fufferirm paines for Chrif.

6. (*m*) Cords are faEen to me in goodly places: t'or(/> imine inheritance is goodlie snto me.

(*m*) Indiuifion ofttemporal inheritance 'l'ardis meafuredby cords, aslofne 10. fo portions in heauen are giuen w ith large mcafure.<>> iChrift alto teiceucd al nations for his inlieritance.

7. I wil bielle our Lord, who hath (♣) giuen me vnderftanding : more-over alio cucutii (*p*~) night my veil.es haue rebuked me.

(•) Wifedome to makegood cledion of fpiritual things rather then temporal, (*p*) Not only by day , but alfo by night. (5) Alfo my corporal pair.cs giue me intrudion.

8. I (*r*) forefaw cur Lord in my light alwaics: becaufe he is (/) at my right hand , that I be not mound.

(*r*) Chrif had God continual!) before his eyes : cuerie man ought to thinke frequently of God. (/) For Cod ftiiprotcdeth the iuft.

9. For this thingmy hart hath been glad, and my tong hath rcioycd: morcouer alfo my fleih ih al reft in hope.

10. Becauie thou wilt " not Icaue my foule in (<) hel : neither wilt giue ("V) thy holie one to fee corruption.

(*i*) In limbo Patrum, (*v*) Chrif body corrupted not in the grauc.

Thou haft made;w)the waies of hfeknownen to me, thou /halt make me ful ofioy with (*x*) thy countenance : delectations on thy right hand, euen to (*y*) the end.

(*w*) Death and refurredion is the way to life. (\*) Perfcd glorie coniiftethin fe'ing God. (*y*) In eternity.

## ANNOTATIONS.

### PSALME XV.

I bi ift a King  
I'inciimes ex-  
Itcifed tem-  
poral iurifdi-  
Rion.

J. *Our Lord the fortion of myne* inferrir<><c<.)Chrif,whom the lewes expededasan carthlie conc]ucrou,that should aduáce himfelfand them temporally in this world, was indeed , as the children and multitude called him , King of Ifrael (Ioan. 11.) Atwhich time( asalfo before) he exercifed temporal lurifdidion, in corroding abufesin the Temple (*Mut 22.loen.2.*) Andw'hen Pilate demanded of him if he werca King ( *hen. iS.v.ly.jhe infe'ered'.Thott[Mfi.ihui l umaKing.* ForthisIwas borne, and for this came I into the world, that I should giue teftimonie to the truth. And thoughhc anfw'crted withal.that hit Kingdom (to wit the poffeff.on and vie therof) was not of this world, yetPilate by Gods prouidencce , writ the title , and would not alter it, Iisvs of Nazareth King of the lew es. But Chrifts chitfinheritance, and icward of his merits i. God himMf, asherche profeffeth by his Prophet Dauid : which is alfo the only true & perfed inheritance ofal Chrifts reniants, wherfo-e Clergy men more particularly profefle the fame,wbenthev firft enter into their fpiritual frate , addicting and dedicating themfclvs to ferue God in Iccle/ia- itical fundion , not for temporal inheritance, but for a better lot,God himfelf, who

Clod the propit inheritâcc  
III < hrift,  
piidChrifias'.  
lerg'cmen  
piufcfe ex-

## OF P S A L M E S.

is al Good, and molt p<sup>r</sup>tfest goodnes, true riches, and eternal inheritance. In which p-clly to fertie  
elctionofftate to litteandferueGod in , cuerie Clergic man farth: Ow *Loriù r*« God, for God'  
*portion* «f myne *inheritance, ana of my cup: Thouart he that veil rettore mene inherittace* itinifelfc not  
*untone*. Man calleth it *hit* inheritance, b 'ca ifc he was created to feme God.and for lor temporal  
hisferuiccto inheriteGod: which reward though he loft by finne , yet eucrie one profile.  
returning to Gods feruice ,andpcrfeueingtherin, recoucreth by Chrift new right  
and title to the fame inheritance, performing their duties in their feueal vac ations.

*Pfid.ii* Some trauceling in the world, but not louing it : others fequeftrcd from feeular  
V. ii. affayres duly adminiftring facred offices , more peculiarly called Oiuine feruice.

*i.Tim.* *lo.Tfot leauemyfoule in/ >rl.)*How Caluinand Beza fometimes corrupt this text, Protestants  
alwayes peruert the fenfe , and moft abfurdly oppofe themfelues againft al denyng that  
ancient holieFathers, concerning the Article of Chrifs defending in fotile into IChrift defcei  
that part of hel called *Lymbiu patrum* , is largely noted *Gen.yr. ^ytn. i.r"- I 'Pct. j* lded into lim-  
Only here we may not omit to aduertife the reader, that fome Protestant Bibles per- ibus, tronfiate  
mitting the word *hel* to remaine in the text, a latter Edition *forhd*, putteth^rawr, lgrouc for *hel*  
with this only note in the former place, that m m *chiefly meant rf Chnfi* , by u-ahofle  
*Hcfurreñion al hit member haue immortality And they* repeate their new text  
by this paraphraisi : *Thou aitate not Leone mein thegrant*. W'refting that which pertei-  
neth to the bodie riling from the grauc , to the foule, ts hich was net at al in the  
grauc, al time the bodie lay there. "

## PSALME XVI.

*iufm ans prayer in tribulation, » o. defcrtbmg lit enemies cruelty, 1.5. by vay* Gods protú-  
*ofimprecation foreslrwetb their deftruñlion* › 15. *anddeclareth that the itiji* idence prote-  
*ftal/ be {âtisfied melone.* Ictirgthc iui-  
j j o j The 3-key.

I. The " prayer of Dauitl.

**H**E a h e, o'Lord, my *ra*) iuftice: attend tny petition.  
With thine ears heare my prayer, /ç) not in deceitful lips.

(«) In my iuft caufe heare my petition (È) feeing I pray lineerei)' , not in feyned affection.

a. From (c) thy countenance let my judgement proceedc: let thine eies ice equities.

(c) Thou that feeft al things declare my right agamft mine aduerfaries.  
;. Thou halt proued (ç) my hart, and viſtited it (e) by night: (f) by fire thou haft examined me, (y ) and there is no iniquitic tound in me.

(d) My intention.(e) Moſt ſccret cogitations. (/) By tribulations. (g ) Whole confcience is pure from gi icuous finne , may pray with this confidence, oierhewife repentance is firſt neceſſarie. But the whole Church may eucr pray in this manner, becauſe títete be alwayes fonte iuſt and holy , in icſpect of whom it is truly called holy.

4. That tny mouth ſpeake not the vworkes of men : lor the (fe) words of thy lips I hauc kept the («) hard wayes.

(h) Forthy precepts, (i) The narrow way of verrue.

5 . (4) Perfile my pafes in thy pathcs, that my ſteps be not moued.

(k) None can of theinſelucs walke rightly, but by Gods helpe.

6. I hauc cried, becauſe thou halt heard me, o God : incline thyne eare



## THE HOOK

to me, and beare my words.

7. Make thy mercies meruelous, which faueft them that hope in thee.

8. From them that refitt(1) thy right hand kcepmc, as the apple of the eie.

(i)Aginftthy onwiporent power.

9. Vnder the shadow of thy wings protect me: 38. from the (m) face of the impious, that haue afflicted me.

(m) Frotn their cruel and furious countenance.

Mine enemies haue compafled my foule, 10. they haue ihut vp their (»)rat; their mouth hath (poken pride.

(n) They liauc shut out al pittie or commifration.

it. Catting me forth now haue they compafled me: they haue fet their ties to bend them (o) vnto the earth..

(o) They intend vtterly to deftroy me cuen to the ground.

12 They haue taken me as a lion readie to the prey and as a lions whelne dwelling in hid places.

n. Arife Lord, (p) preuent him, and fupplant him: deliuer my foule from the impious, thy fword 14.. from the enemies of thy hand.

(f) Except God preuent, mans induftry is not fufficient. (g) Reftrainc their power, which they haue by thy permiffion, that they may not perfecute fo much as they intend.

Lord from (r) afew out of the land diuide them, (J) in their life: their bellie is filled of (t) thy fecrets.

(r) This is a prophecy, that the wicked, which are many, fhall at the day of iudgement be feperated from the cleft (/) which iudgement beginneth fometime in this life. (t) The pleafures of this world, which God approueth not, nor acknowledged! amongft good things.

They are filled with children: and they haue leaft their remnants to their htle ones.

15. But ("y) I in iuftice ihal appeare to thy fight: libai be (w) filled when thy glorie (hai) appeare?

(») The iuft fhall be approued. (w) Nothing doth fatiate mans mind, but the fight of God in eternal glorie.

## A N M OTATIONS.

### PSALME XVI.

[h T'falme t. *Th't frnyer t'f' Danic T.*] This Pfâlme of the matter conteyned is called a prayer. lint a Praier Which holic Dauid focomposed, as was both conuenient for himfelfe, being mo-  
 ■nth a lefted with vniuſt afflictioys by the wicked, and for anie other iuft perſon, or the  
 \*11 d St buck- whole Church in perfecution, feruing as a ſpiritual ſword to ftrike the enimies, and  
 finailli- as a ſhield to beare off with patience and fortitude al their forces.

# OF P S A L M E S.

## PSALM E XV II.

Krr>£ *Dauids thanfes to Godfor bis often deliuerie from great dangtrs .firfr in general,t). ehen more particularly dejcrtbtb Gcds terrible manner offgl. ting for Aim.IS. againfl hrs cruel.and oterbertje potent enimes : zz. attributing t' e fame to Gods good plealure,and iufticeof lets cauje. y i.fraijetb God, \$J)J.tt only proteiour,df\ and depreffer of bts enemies.*

Dauid fing larly protc bv (rod. The «• kcl

1. Vnto («sjthecnd, (i)to theferuantof our Lord Dauid,-who fpaketo our Lord the words of this canticle, in the cay , that our Lord celiuered him out of the hand of al his enemies,and out of thehand of (c,Saul,and he faid:' 2. i^eg.zz.')

(ai Though literally thlisPfalme perteyned toPauid, yet in figure ofChrift , and of the Church, or euerie iuft foule. 'i,|The Holie Ghoft infpired Dauid to render thefethankes'for his often deliucric from dangers, (cj Saul is fpccially named,be- caufe he was his moil potent worldlieenimic.

I wil " (d) loue thee ô Lord (e) my ftrengh: z. Our Lord is my firma- ment , and my refuge,and my deliucrer.

(fd) Thefe firft words ( as alfo diuers others! are added , and many changed in this and other Pfalmes by the Septuagint,who often leaning the Hebrew text render the fenfe,and fo this agreeethin fubftauce w ith the fame l'falmc recorded 2. Reg. n.

(e) By whom I am ftiong.

;My God is my helper,and I wil hope in him. My protedtour and the (f) home of my faluation, and my recciucr.

(/.High &-firme faluation.

4. Prayfingi wil inuocate our Lord: & I final be fauedfro mine enemies.

5.The (g) forrowes of :h) death haue ccmpaffed me : and (j) torrents of iniquic haue troubled me.

G?) This is aptly applied toni mankind after hisfal, declaring our *fiate* in finne, and rndt cing to penance,in the office of Mafie on Septuagcima funda). (/:,Mortal Hesh Tubici! to death.(>) Violent incurfiensef ter. tairons 10 finne.

6.The lorrowes of(J hcl haue compaffed me: the (I) fnarcs-ofdeath haue preuented me.

(k) Exceeding great affliilions of mind, like to termcr.uooflxhvhichl alfofeare. Secret tentations haue dceiued me.

7. In my tribulationi haue inuocated our Lord, and haue (m)cried to my God-.

(«») Eameft prayer is the beft remedie in al tribulations.

And (.,) he hath heard my voice from his holie temple : and my crie in his fight,ha th entred into his eares.

(n) As it is certaine tirar God heard Dauids prayers, fo he afiuredly hearerh al that fincerly Hye vnto him.

S.The earth was fliaken & trembled:the foundations of mountaines were troubled,and were nroued, (0) becaule he was wrath with them.

(») Gods anger againft finne maketh high and loftic tilings to shake, cucii die moftobfrnate preci'uniptuous finners.

9. p) Smoke arofe in his wrath : and fire flamed vp from his face: coles were kindled from him.

(p) Dia ine wrath is like to fmoke of then of ethrels, or flaming flre, & bnnting cola-lo. Hc(y) bowed thc heauens, and deicended: and (r; darkenefle vnder his fette.

(9) Gods punishment fometimes commeth fo fwifcly, as if the heauens bowed towards the earth. (r) Gods fune is as a darke defoiate night, or horrible mift.

11. And he (f) afeended vpon the cherubs, and flew : he flew vpon the wings of winds.

(f) Yet when iinners repent, God moil fpeedily, as flying with wings of mercie, coinforteth & protecteth them.

12. And heput darkeneflehis (r) couert, histabernacleisround about himzdarkefome water inthe clouds of the aire.

(t) God being in himfelfe incomprehenfible, is alfo fecret in his determinations, and couert in his proceedings or actes.

Ij. Becaufe of the (19 brightneffe in his fight the clouds pafled, hayle and coles of fire.

(v) Gods fplendoar oppreffing mans fenfe, yet intrufteth him by his meruelons W'orkes. Which mytically fignifieth, that Chrift illuminateti! the world by his Apoitles, and other preachers denouncing his iuflice, peace, and his wil in al things perteyning to man.

14. And our Lord thundred from heauen, and the Higheft gaue his voice : halle and coles of fire.

15. And he lhot hisarrows, and diflipated them: he multiplied lightnings, and troubled them.

16. And the fountayncsof waters appeared, and the foundations of the world were reuealed.

At thy rebuke, o Lord, at the blaft of the fpirit of thy wrath.

17. He fent from on high, and took emc: and he recciued me out of manie (w) waters.

fw) From tribulations.

18. Hedeliuered me (x) from my moil ftrong enemies, and from them that hated me : becaufethey were made ftrong ouer me.

(x) From Saul, Abfalon, Moabites, Ammonites, and temporal & fpiritual enemies.

19. They preuented me in the day of mine affliction : and our Lord was made my protectour. \*

\* jo in the Ref of this Pfalmethe Prophet fpeaketh for moft part in proper termes, without Métaphores or other figures. Yet in the myftical, fenfe of Chrift and Clinicians.

10. And he brought me out into largeneficche fauedmc, becaufe he (y) would me.

(7) Of his good pleafure without my deferts.

11. And our Lord wil reward me according to my iuftice, and according to the purity of my hands he wil reward me.

22.. Becaufe I haue kept the waies of our Lord, neither haue I done impioufly from my God.

2". Becaufe al his lodgements arc in my fight : and his iuilices I haue not repelled from me.

24. And I fhall be immaculate ( with him, and fhall keepe me from mine iniquitie.

I (xl) By his grace.

25. (^) And our Lord wii reward me according to my iulticc : & according to the puritieot my hands in the fight of his cics.

(sj)Herepaitcch tin n.vcri'e,i.icultating that God wil render to euerieone as they deferite.

; 26. With the holie thou (halt be holic, and with the innocent man thou i ihaltbcinnocent.

i 27. And with the elect thou (halt be elect: and with the pcruerfe thou /halt be peruerted.

l aS. Becaulcthou wilt faue the humble people : and the eies of the proud i thou wilt humble.

29. Becaufe thou doft illuminate my lampe ó Lord : my God illuminate mv darkneſTe.

?o. Becaufe in thee I ihal be deliuered from tentation, aadinmyGod I iival 'ajgocouer the wal.

Pafleouer al difficulties.

l ji. My God his (¿) way is vnpolluted : rhe words of our Lord are examined by fire : he is proteCtour of al that hope in him.

ft) Gods precepts.

j l. For (c) who is God but our Lord? or who is God but our God?

(t) O >e only God, Creatour and Sauourof al

j j. God that girded me with Itrngth : and made mv way immaculate.

j4.Tn.lt pertked my feeteasit were of harts : and letting me vpon high things.

J5. That teacheth my hands to battel : and haft put mine armes {¿) as a bow ofbraife.

(d) Among!! otheraftesDauid killed alien,and abeare, & Goliath. 1.Reg.17.  
;6. And halt giuen me the protection ofthy faluation : & thy right hand hath rceiued me.

And thy difcipline hath corrected me vntofhe end : and thy difeipfine, the fame liial teach me.

j 7. Thou haft enlarged my pafes vnder me:and my iteps are not weakened:

;8.1 wil purfue myne enemies , and ouertake them: and wii not retarne til they fade.

jp. I wil breakc them , neither ihal they be able to ftand : they fna! fai vnder my feete.

40. And thou haft girded me withftrength to battel: and haft fupplanted them that rife again!! me vnder me.

41. And (e myne enemies thou haft giuen me their backc, &: them that hate me thou haft deftroved.

(<) AsGodgiuethftiengthto his fcruants, lohedinhiisheth die natural ftrength and courage of his enemies.

42; They cried , neither was there that would faue them, to our Lord, neither did he hcare them.

4j. And I wil break them to powder , as the duft before the face of winde: asthedurt oftheftreets l wildefstroy them.

44.Thou wilt deliuerme from the contradictions of the people : thou

# 4! \_\_\_\_\_ THE B O O K \_\_\_\_\_

wilt appoyntmc to be head of the Gentils.

45 .A people (") which I knew not hath ferued me : in the hearing of the care it hath obeyed me.

(/) Conuerfion of Gentils to Chrift,as the Moabites Jduincans^md others were fubdu.d by Dauid.i.l'ar.i l.14.18./ 9.10.

46. The (g ^children being aliens haue lycd to me, tlx children aliens arc inueteratcd.and haue halted From their pathos.

(g) The reuniting and reprobation of the leues,prefigured by Abfoloms rebellion and others.i.&rs.i f. t«.

47.Our Lord liucth,and blefcd be my God , and the God of my faiua- tion be exalted.

48.O God (b)which giueft mercucngcs , Sc fubducftpcoplc vnder me, my deliuerer from mine angric enemies.

(A) God ftitlprotefteth the Church of Chrift,as heprefcrued Dauid.

49. And from them that rife vp againft me thou wilt exalt me; from the tyniufc man thou wilt dciiuer me.

jo.Thert'orcwill confedero thee among nations, ó Lord;and wil fay (i) a Pfaline to thy name.

(y) Vfe of Pfalmcs is moft frequent in the Church of Gentils.Secthc proemial An- notation s.pjgt.i.

Magnifying the faluations of his King,and doing merde to his Chrift Dauid,and to his feed for cuer.

## PSALME XVIII.

*Gods petfeet goodnes and glorie is shewed by bis great worfces, and by bis ^ipo- fles,fent with heauenhe commiffion to preach mal longues ioti nations. 6- Chnjls camming into the world, and returne hull heauen : 8. bis immaculate laus: itj.wberin nofmftandingtbe infl sbal bauc neede to pray for remi]non offmalleff and dagheftnecs.*

»» ir it ion  
4 4.'.itho-  
• Cut h.  
lyi.key.

1. Vnto (4) the end,thc Pfalmc of Dauid.

(a) Percyning to the bcloued of the new Tcftament.

t. E (>) hc auens fhew forth the glorie of God,and the firmament A dclclareth the workes of his hanas.

(>)]The filent workes of God declare his Maieftict to them that confider therof, his Preachers declare the fame-by words,to al that vii beare.

5. (/) Day vnto day vttereth word: and night vntonight fheweth know- ledge.

(c) The conilant courfc of times fheweth that the fame was difpofed by Gods power.and day.lv propagation of faith, efpecially of Chriftian dofrine,sheweth Chrifs power,St allured perpetuitie of his Church.

Thereare (<) no languages,nor fpcaches, whofe voyces arc not heard.

(<i) Some of cuery language or nation haue belieued in Chrift, rcccciuing -the Ca- tholike Religion.

y.f^jTheir

\$. if; Tncir found hath gone forth into al the earth ; and vnto the ends l  
of the round world the words of them.

f.-) S. Paul affirmeth dut this hath been fulfilled by the Apofles preaching in al  
the world. Rom. 10.

**H**eput histabernacle in(f)the fanne •\_& hinuclxas a Qr) bridegrome  
comming forth of his bride-chamber.

(f) By rhe' unite a moft excellent and fupcrelemental creature, the Prophet deferi-  
beth Chiift, making hi> courfc through this world, illuminating, comforting, and  
ftrengthening the Church his tabernacle, wlierein he perpetually dwelleth. Cj) Chriit  
rhe bridegrome, & the Church his bride arc neuer diuorced & his loue, wifdom, and  
power, cuer confering het by his immaculate law.

He hath reioyced as a giant to ninne the way , 7. his comming forth  
from the toppe of heaucns And his recourse euen to the top tlacro::; neither  
is there that can hide himfelfe from his beate.

8." The law of our Lord is immaculate (i) converting fotils .-the tefli-  
moaie x>f our u.ord is faithful, giving wifedome to litieones.

(A) The old law was likewife pure in it-felfe and holy, but thcnew alfo maketh  
ahoobferuers immaculate.

9. The iuftices of our Lord be right, making harts ioyfal : the precept of  
our Lord ligh' orne, illuminating the eies.

IO R the fcareour Lord is holie, permanent foreuer and euer thc judge-  
ments of our I ord be true, iultiried iathcmielues..

ii. To be defired above gold and much precious fione : and more  
fwcete above honie and the honic-combe.

it. For thy feruant (ij) keepeth them, in keeping them is (^) much reward.

(l) How fweete the law of God is, his feruants fi.d not by reading, or by hearing  
only , but by keeping ir. (k) Conformably to this text the Prophet profe (Tedi (P fa.  
11 R. v. ii. j that he kept them for reward, in wliien place the herctikes tra..flaion is ;  
corrupted.

ij. Smnes (/) who vnderilandeth ? from my facret fames clsanfe me:  
14. and from other mens fparc thy feruant.

(i) None in this life kaoweth perfedly his ovneefate, 'ij) *hether he It 'i erthie cf*  
*Z<er bait, taele. p bur liopeth and feareth.*

If (») they lhal not haue dominion ouer me, then faal I be immacu-  
late; and lhal be cleafed from the greateft finne.

(m) If mortal finnes luuc not dominion in thc foule, j it is iuft : and shal be intime  
immaculate from alfinne.

17. And the words of my mouth (hai be fach as may pleafe-: and the me-  
ditatiions of my hart in thy fight alwayes.

OTord (n) my helper, and my («j Redeemer.

(n) Gods helping grace r> ftit neceffaric to perfeuer, (s) as his firft-grace redeeming  
man is neccffarie furcur fait conuerfion.

## ANNOTATIONS. P s a l m e XVIII

X *Tbelaf* "f<mr Verdit imma'uate, een»'ningfritlei. ) Gods law init-felfe beino  
moft pure , and immaculate, is the proper meaies , wherby the Ho'.ie Ghofl com-  
uerteth foules from /innesto iuftice. Not that cuerie one is iuftified , which rea-  
deth, hearcth, or.knoweth thclaw, but by keeping it, through grace of the Holie  
Ghofl. Who is th.-ajihoui a dwork x of iuftice. by difpofing the foule to coope-  
rate in manner partly here defended : *Gedt* faithful and moft true *tfuümw.ie* b  
his

" F 2

Go ! comior  
rcth and iv.fi  
ficti foule  
ftructn-g the  
by his law.3  
fvecltv dr.ir  
inn their fn  
ccopciatton  
"I "race.

hishvjm'iiv.'fiimr, faith, and knowledgerothelhuinble.hisrighi lijlicèi àmfirt  
the **htm** of the faithful, his *cicere peecepi jèuiheihem* their dutic; *his holiefetre per-*  
*fiHrth* with them | *hit irne iudgements-Jic* most delegatle , and *deferable* abcut al  
wotldlic riches or pleafures.So by thefe arid like fpiritual motines the foule freely  
defireth, accepteth , rnderraketh , endureth, and by continual afTítance of grace  
obferueth Gads law, and io mcritheth the great reward, whidtis promifed for kee-  
ping it. f. *H.t.Tim.* 4. v. ff.

## PSALME XIX.

t fub lefts  
\*cr for  
ll fupC-

*Faithful people loynecheir prayer for their Prince or Prelate<sup>^</sup> fy. & ith (aerifice  
offered for his prefiraation, and proferat<sup>\*</sup> fieceffe,*

17- ll <7-

1. Vnro (<) the end,-the Pfalme of Daud.

I<sup>^</sup>« Though fuch a priuet was very. fitly made *for* .Daud, & zcchias, or other Kings  
of Iuda, yer it more properly ferueth for Gltriftian Kings and Prciates.

z. z a V r Lord beare (i) thee in the day of tribulation : the name of  
V y the God of Iacob procedí thee.

(A) The King or other fupcriour praying for himfelfe , his fubieils pray with  
him, and for him. It may alfo be applied to Chriit, praying whiles he was mortal, or  
now praying for his myflicall body the Chui ch-. but in both thefe cafes our prayers  
are only neceilary for his (ornants, not for him.

Send he ayde to thee fro the holie place: and from Sion defend he thee.

4. Be he mindful of al thy (c) facrifice : and be thy holocaust made (d)  
fatte.

(r) The Hebrew word MINCA frgnifieth facrifice offioiire, and vnbloudy, fo  
perteneth to th'Éiucharift, in forme of bread and wine. (d) Be acceptable fot him,  
for whom it is offered.

5. Giue he vnto thee according to thy hart : and confirme he al thy  
counfel.

6. ~We ihal rcioyce (c) in thy falnation : and in the name of our God we  
filai be magnified.

(e) In the proferpions ftatcof thee our fupcriour.

7. Our Lord accomplih al thy petitions ; now haue I knowen that our  
Lord hath faued (f) his Ch r i s t .

[f] His anointed King, or Priest. Myftically faithful people acknowldgcthe vi-  
ciory of Chrift our Sauour otter death and al his enemies.

He ihal heare him trom his holie hcauen : the laluation of his right  
hand is (^) in powers.

(j) In great ftrenth, or heaucnlie forces.

8. Thefe in chariots, and thefe in hories: but we wil inuocate in the name  
of the Lord our God.

9. (A) They are bound, & haue fallent but we haue rifen & are fet vpright.

(i) Men trailing in humancand worldly power fai into captitiitie.

10. Lord (4) faueth King, and beare vs in the day, that we ihall inuocate  
thee

(k) By proteñion of the head the body is alfo contented.

## PSALME

*Praise to'God for drifts exaltation after his passion : & enemies.*

Chrift exal-  
tation.  
The j.key-

I. Vnto (\*) the end, the Pfaime of Dauid.

(a) Perceyning to the new Teftament, principally to Chrift, partir to godly and victorious Kings, and generally to all the blefſed, which ouercome fpiritual enemies.

\*. F O R d in (t) thy power the Kings ſhal be glad; and vpon thy faluation L'tion he ſhal reioyce exceedingly.

(b) Chrift our King as now ouercomming his enemies by his diuine power, reioyceth in viatorie.

3. The (c) defire of his hand thou haſt giuen him and of the will of his lips thou haſt not defrauded him.

(O Chrifts moſt ſpecial defire was the ſaluation of his people.

4. Becauſe thou haſt (d) preuented him in bleiſuings of ſweet meſſes, thou haſt put on his head a crown of preſentations ſtone.

This moſt principally verified in Chrift, is alſo applied to Martyrs, which ſuffer, or are ready in preparation of mind to ſuffer death for the truth.

5. He asked life of thee : and thou gaueſt him length of daies for euer, and for euer and euer.

6. Great is thy glorie in thy ſaluation : glorie and great beautie thou haſt put vpon him.

7. Becauſe thou ſhaſt giue him (e) to be a bleſſing for euer and euer : thou ſhaſt make him ioyful in gladneſſe with thy countenance.

(e) All Saints receiue bleſſing of glorie, but only Chrift imparteth ſuch graces to others for in him all are bleſſed that are eternally glorified. G < n. n. lo < n. l.

8. Becauſe the King hopeſt in our Lord : and in the mercie of the Higheſt he ſhal not be moued.

9. Let (f) thy hand be found of all thy enemies : let thy right hand find all that hate thee.

(f) The iuſt conforming their deſires to Gods will, doe pray that the wicked may be puniſhed. It is alſo a prophecy, that ſo it ſhal come to paſſe.

10. Thou, O Lord ſhaſt put them as an oven of tyre (b) in the time of thy countenance : our Lord in his wrath (l) ſhal trouble them, and fyre ſhal deſtroy them.

(y) And ſo it foloweth in the next verſe : *Thou ſhaſt put them as an oven of tyre &c.* (h') This alſo can not be vnderſtood of any but of Chrift, who is the general or particular iudgement ſhal giue ſentence vpon the wicked. (i) And immediately he ſhal deſtroy them.

II. 3 he (4) ſaith thou ſhaſt deſtroy, from the land : and their iſſue from the children of men.

(k) All the wicked, and namely the lewes who perſecuted Chrift, ſhall in their deſaies.

11. Becauſe they haue turned the euils vpon thee, they haue deuſed coun-



## THE BOOK

counsels, which they could not cftabliih.

Becaufe thou shade put them back: in thy remnants thou ihalt pre-  
pare their countenance.

13. Be exalted Lord in thy power: (/) we wil chaunt and fing thy pow-  
ers.

¶ Wher the wicked perish, the iuft rcioyce & praife God in fon5 and Pfaimc.

## PSALME XXL

Christs Paf-  
ftoii & effcâs  
therof.  
The j. key.

*Chriftpayeth in his Pafion. y. defcribeth the acerbate therof, Z'>. foresheweth  
by way of prayer his pjjurreflion: 13. More cleerly the foundation and preps  
ganon of his Church ( 17. cr interpoling the fingular foode of the most  
Blefed Sacramenrjenen to the ends of the earth in al nations.*

Vnto the end " for the (ç) hnorning entreprié, the Pfalmc fi) of Dauid.

(a) Redemption of mankind vndertaken by Chrifft, and performed by his death,  
beg in to shewed by his Refurrection in the morning of the third day. S. Jimju.  
(t) lil figure of Ghrift. the *beioued of God*,

i l ^ O d (c) my God hauerefpçêi: tome: (d) why haft thou forsaken  
me; (e) far'tom my fauation arc the words of my innes.

(ç) God is God of al his creatures, but in more pe-uliar fort God of Chrifft by per-  
fonal vnion. fi O Thou neither deliuerest me from dying more yaleft me fuch comfort  
as thou vouthfaft to other Saints. w6. jtf «. !. » . (c) I am neither deliuered from dying,  
nor comforted in my pcfsion. hauing vndertaken to dye for the finnes. of mankind,  
& reputed them as myne ownc words or facts.

! \$ . My Godi shal crie (/) by day, thou wilt not heare: and by night,  
i and (ç) J not for follie vnto me.

l (f) Albeit I crie by day, (g) and by night, on the crofte and in die garden, to haue  
the chalice of death remo:;? l from me, & shal not be heard, (k) y et there is no follie,  
nor fault in this petition, which is with fubmil Conof mans wil to Gods wit

4. But (i) thou dwellest in the holie place, (4) the praife of I (rack

(i) Thou from heauen wilt heare when it is conuenient. (k.) Whofe wifdomc and  
goodnes the Church w orthily praifeth.

5. In thee (/) our fathers haue hoped: they hoped, and thou didst deliuer  
them.

(i) Patriarkes, Prophet», and other holy men praying in their diftreffes obtained  
their requests.

6 . They cried to thee, and were (n,) faued : they hoped in thee., and were  
l ») not confounded.

(») Were temporally deliuered by thy mightie hand from their perfecutors. (n)  
Not frustrate of their humble prayers.

7. 0) But l am a ›p) › orme and no man : a ( reproch of men and (r) l  
outcast of the people.

(o) God that comforteth his fçraants in their tribulations, left Chrifft without his or-  
dinarie confolation, to suffer moie then euer any other did. (p; Wicked perfecuters  
Tefpected not Chrifft as a man, but contemned him, as a very worme (y) as most re-  
prochful of al men (r) astiicbafel tof al the people.

8. (Í) Al that lee m: haue fcorncd.mc : they haue fpoken with the lip,  
& wnggcd the head.

(f) Almoft al became Chrifts cruel enemies at the time of his pailion, afflicting, blaſpheming>andfcorninghini ,as the Euangdiſtes record.

9. (r) He hoped in the Lord, let him deiuer him : lethimfauc him,  
becauſe he (") wil him.

(ft) The Euangeliftes write how al theſe tilings were fulfilled by wicked men, ſpeakingtheſe blaſphemies , and reproches, (») God ſeemed to beuel pleaſed with Chriſt,as with his o-ꝝuc Sonne: if it befo,let him deiuer himfrom theſe afflictions,  
| fay theſe blaſphemers.

10. Becauſe thou art he that (wl haſt drawenmc out of the trombe : my  
hope from the breſt of my mother.

f w ) Diurne power without man formed me in the wrtnbe of my mother a  
Virgin.

it. Vpon thee I (x) haue been cr.ft from the matrice : (y) from my mo-  
thers vombe thou art my God, i a. depart net from me.

f\**Ja*s I haue no father but tiee O God:fo without intermiſiõ frõ myne incarna-  
to to this time,Il aue had theemy proteCtour:; ,)lcaucmer.ot row without c'.fort  
feeingT mult dye as thou haſt determined ,ar.dl freely confeuted : yet leaue me not  
in deathbutraifemeagainetolife. *Pſal.* ty.w.s.io.

Becauſe tribulationis verie nigh : becauſe there is notthatv.il  
help.

(zi) Almoſt al arc become myne enemies, and thoſe few that would, can not help  
me.

i.;Mame(x) calues haueccmpaſſed me:(ç)fatte buls haue be/iegedme.

f«) Delicate laſeiuious yong mcn,(k)and theſcribes,Phariſees,and elders of tire  
people haue al confpiredagainſtme.

14. They haue (c; opened their mouth vpon me, as alion rauening and  
roaring.

(c) Condemning me and perfwad:r.g the people to crie: *Crurifit, crucifit him.*

ij.As(J) water I am powred out : and al f e ) my bones are diſperſed.

(dj)So waxned with paines of torments,as fluid water not able to confitt. (r) My  
bones and ſtrongeft partsofmy bodie arc weakned ,verified,when our Sauour fel  
downe vnder his crone.

( / ) My han is made as waxc melting in the middes of my bellie.

(f) I he part that firſt and laſt liucth is vckned as ſoft weaxe by heat of the  
fire, and ready to faile.

16. My itrength is withered aſa (*lg* ) pot (hard, and. my tong (*l>*) clea-  
ned to my iawes ; and thou haſt ( i ) brought me downe into the duſt of  
death.

(g ) Al my powers and radical humidifie is dried vp, as a potters veſſel is baked  
in tie furnace (*h*,Through exceeding great drought,W'hich our Sauour proteſſed en  
the croſſe ſaying: *I thiſt.*(i') Thus thou O God haſt ſufFe-cdme to come to the laſt  
breath of life, next to death. Yet finally our Sauour gaue vphis ſpirit befoiehe  
ſhould hauedied. v. *it.*

cj. Becauſe manic (4) dogs haue compaiſed me : the counſel of the  
malignant hathbefieged me.

(K) Agayne this Royal Prophet recountetb by whom and how ourB. Sauour  
ſhould ſuffer,euen as cleere as the Euangcliſts afterwards haue written the hifto-  
rie.

# ----- TJ! E B O O K .

They " haue digged my hands and my feet : 18. they haue (t) numbred :  
al my bones.

(i) Our Sauours body was To racked on the croffe, that his bones might be seen  
and conured.

But the mclues haue (w) confidered and beheld me : 19. they haue (») , i  
decided my garments among them : and vpon my (0) vesture they haue  
cast lot.

(») The persecuters wittingly determined al this crueltie : beheld it with their  
eyes. and without al compafion perfited in malice, reioyced, and blaſphemed. (n)  
The fouldiers that crucified our Sauour, taking his garments for their praye : (») yet  
in mvterie of his Church diuided not his coate.

lo. But thou Lord (t) prolong not thy helpe from me : looke toward my  
defenſe.

(f) He prophecieth Christs ſpedy refurreccion.

ax. Deliuere, o God, (^) my foule from the fword : and in yne (r) onlifrone  
from ' f ; the hand of the dog.

(9) Christs foule was not ſeparated from his bodie by force of the torments, but he  
preuenting death freely yielded vp his ſpirite. Zoan. 10. v. 9. *ir* 10. rrj The moſt pure,  
and fanctified foule. of whoſe ſulnes al other iuſt foules are ſanctified (f) That it ſtay  
not in bel, which deuoured al other foules in the old Teſtament.

ai. Sauemc out of the lions mouth and my humilitie from the homes of  
vnicornes.

23. wil (tl) declare thy name to my brethren : " in the middes of the  
Church I wil praye le thee,

(r) The propagation of the Church of Chriſtinal nations.

z. 4. Ye that feare our Lord praife him : al the (>) feed of Iacob glorifie  
ye him.

(») Not the carnal but ſpirituall children of Iacob, Iſaac, and Abraham. *Rem.* 9.  
az. 8.

25, Let al the feed of Iſrael feare him : becauſe he hath not contemned  
nor deſpised the petition of the poore. Neither hath he turned away his  
face from me : and when I cried to him he heard me.

16. With thee is my praife in (with the great Church : I (x) wil render my  
vowes in the light of them that feare him.

(•v») The Church gathered both of Tewes and Gentils is very great and vniuerſal.  
(x) Our Sauour promiſed to giue his owne bodie, the bread of life. Iwn. 6. and per-  
forine ! the fame at his laſt Toper.

zy // The (j) poore ſhal eate, and ſhal be filled : and they ſhal praife our  
Lord that ſeek after him : tlicir harts ſhal line for euer and euer.

(y) Thoſe that be faithful, humble, and poore in ſpirit participate the fruit of this  
moſt excellent Sacrament. (x) The effect of this B. Sacrament is the refurreccion in  
glorie, and life euerlaſting.

i8. Al the ends of the earth (4) ſhal remember, and be conuerted to our  
Lord.

(f») Gentils which haue been idolaters ſhal re-collect themſelues, when they heart  
Chriſt preached, and ſhal turne to true Religion.

ip. And al the families of the Gentils ſhal adore in his fight.

30. (b) Becauſe the kingdom is our Lords : and he ſhal haue dominion

ouerthe Gentils.

fi) 'Although men can neither defame to be conuerted , nor to perfeuer in iuftice; vet Chriftmeriteth to haue a continual Kingdom , which is the perpetual vicie Catholike Church.

jl. Aitht (c) fat ones ot the earth haue eaten, and id) adored : in his fight shai al fai (r) that defeend into the earth.

Not only the poore forc. but alfothc mightie ones of the w orld shal be conuer- ted to Chrift, participate his B. Bodie in the Sacrament, (d; and religioufly adore; the fame, (tf) Al that adore God, shal adore him in this Sacrament.

Ji. And (J) my fouleshal liuetohitntand my ( f) feed shal feme him. |

f/) Death being once ouercome, it shal haue no more power. (g) Against the Prophet inculcated! the continuance of the Catholike Church.

j;. The generation to come shal be shewed to our Lord; and the (z) hea- uens shal shew forth his iulicce to the people that shal be berne , whom i our Lord hath made.

(k, Apoftles, and other preachers of Chrift.

## ANNOTATIO NS.

### PSALME. XXI.

r. for the morning entreprife ) In refpect of the end for which Chrift fitfrerej, this Chrifts Refur- Pfalme is intituled *-for the morning entreprife* : tha' is, for Chrifts glorious Refurre- reftion. tion, and other effects of his Pad-on. Which holie Dauid by the (pirite of l rophe- The Paffion cy fo defcribeth here long before with diuers particular circumftances, as the ruan- of Chrift ac- gelifts haue fince hiftorically recorded, that it may not vnfitly be called , *Th. Pajtor*. caldine to of *Lefui Chrift according to Dauid*. Dauid.

\*. *Thoun-riht not kr«n.* ) Our B. Sauour feeling his moft terrible death imminet, prayd Chrifts con- conditionally, *-if it pleased hie heauenlie father*, to haue the fame remoued from him. & ditional pray- was not heard. as the Pfahnift here prophecieti. The principal reason was, 'ecaufe er was not God of his diuine charitie had decreed, that mankind should be redeemed by this .head. death of his Sonne. Chrift alfo himfelfe of his excellent charitie, contented here vn- | that not his owne wil but his Fathers might be fulfilled. And in this he was heard, His absolute to his owne more glorie and other infinite benefits of innumerable fouies, as ir prayers were loweth j V. i ; W\*.rn *I cryed to hm lx heara* me. S. Paul alfo v itneficth ( Heb. f. v. y.) that jai waies heard- Chrift *offering prayere and fupplicationi to him that could faut him fr m deoil, -ruae heard* | in perfon to God. An other caufe, why Chrift was no: deliuered from violent death, j Chrift fuffe- at manic ho. ie perfons were, when they cried to Gud in diftreffes, as S. At guftin- red for our ex- sheweth (Epift. tio. c. t t.) was for example to Chriftians, whom tod vil laue to ample. to fuffe temporal afflictions, and death, for the glorie of life euerlafting . according to S. Peters doctine, Chrift *offered for v j, leaning an eatmple that you may f. lovv hit riepi*.

it. *Th. y haue digged.* ) Of obftinate malice the Iewes haue corrupted this place The Hebrew (and God ktloweth how manic others) in the Hebrew text of fome editions, reading text corrupted «aari. which fignifieth *at a bon*, without al coherence of the fenfe, for *caaruy hey digger*. by the Iew cs. or *pennello* auoidfo plaine apropheic of nailing Chrifts hands and feeteto the trofie.

t^ . *I f P Hdrectare thy name to my brethren.* ) Here it is euident that this Pfalme is of This Pfalme Chrift, not of Dauid, by S. Pauls allegation ( *Heb. a. v. i i. n.* ) faying: *Hethat fanftj*. is of Chrift.

## THE BOOK

fieth ftowit Chrift) dfdained not to cal the fanitified his brethren.

i;. *lithe middle of the church I wil praife thee.* ) After Christs Pafsion and Refurrection, in the rest of this Psalme, other two principal points of Christian Religion are likewise prophesied. His perpetual visible Church, and the B. Sacrament or his bodie. The former is here p pphesied by way of inuiting *althei eede eflacnb toglorifie God* (v. 14.) *al the /cede of I/rari tafeare him* (v. 15.) to wit, innumerable Christians, the truchraelites, the vniuerfal Church in the whole world. As for heretical parts or parcels in the World, such as the Donatiftes, which going forth from the Catholike Church say; Chrift hath loft his great Church, the dauci hath taken the whole world trom him, and he remaineth only in apart of Arrica, they doe not praife God *f* faith S. Auguftine) but dishonour God and Chrift, as if God were not faithful in his promise, as if Chrift were dispoilcfl of his Kir.odome the Catholike Church Left anic should reple, that Chrift is praifed though the Church bedcaicd, or bevery fntal, the Holic Ghofthath preuented fuch arguments, saying v. 16; His praife is *in the great t Wei.* Which could neither be verified in the part of Donatiftes in Afrike, nor now in the part of Proteftants fince Luther in Europe. Further S. Auguftin explicated!.& vrgeth the verbes folowing in this Psalme, againft the fame blind, deafc, and obftinate Donatiftes, who did not, or would not fee, nor heare, that *al the ende of the earth chai remember, and be cmuerted to our Lord.* The holie Scripture faith not, *the endt of tht earth, but al the ende* Wel goc too (faith this great Doftour) peraduenture there is but one verfe, thou thoughteft vpon fome thing cis, thou talkedft with thy brother, when one read this; markc, he repeateth and knocketh vpon the deaf: *cz/i the familier of the Gentile chai adore in hie fight* : Yet the herctike is deaf, he hearcth not, let one knock againe : *Because the Kingdom ic our Lorde .and he chal haue dominion ouer the fintile.* Hold thefe three verbes brethren. Thus and more S. Auguftin againft thofe that thinke the true Church may faile, or become inuifible or obfcure. And thought benot in like prosperous frate at al times, and in al places, yec it is alwayes confp caous. and more general then anic other congregation profcfsing, wharfocuer pretended religion.

17. *The prorc chai eate.* ) Seeing this Psalme is of Chrift, as is proued by S. Pauls allegation of i j. verfe, and by the concordance thcrofwith the Euangelifts, it is necessarily deduced, that the *v»»»*/mentioned in the former verfe, and thefe words, *the prorc chai eate and beplied* . can not be referred to the facrifices of the old Testament; but to the bleffed Sacrifice and Sacrament of the Eucharift, which our Sauour promifed, after he had replenished the people with fucloaues, and which he instituted at his laft fupper in ptefcnce of his Apoftles. "o S. Auguftin doubteth not to vnderftand it, and to teach, as wel in his double exposition of this Psalme as in his r.o. Epiftle c. x7. The poore, that is the humble and poore in fpitite, shal eate & befilled: the fat ones, or the rich being proud, doe alfo adore and cate, but are not filled. They alfo are brought to the *table-fChrifti*, and participate his bodie & bloud. but they *ado-e* only, arc nor alfo filled, becaufe they doe not imitate ( Christs humilitie ) thev diddaine to be humble. Where it is cleerc, this holie father by Christs bodie and bloud mcancn not bread and wine as lignes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he mcane our Lords bodie as it was on the erode, or is in heaucn, for foit is not eaten, but as it is in formes of bread and wine on *Chriftie table*, the Altar.

PSALME.

•rophecie of  
ih: vif» ile and  
miuerfal  
Church.

l. Auguftin  
Honcd» the  
Church to be  
ilwaies vifible  
lll great by  
liis Psalme.

he Eucharift  
rophecie in  
us place.

leal prefence  
. Chrift in  
lie Eucharift.

*in hunt  
Pfal.*

## PSALME XXI.

*biforme of thanl[i-fitu]ing for al[pi]ritual benefi[t]! ( deferibed vnder the metaphor of temporal prosperitie ) euen i[n]roma finners fr[st] conuerfion , to final perfeu-  
rance, and eternal beatitude.*

iThanks-gioi  
[fo-Gods pro-  
lfe.ftion.

The 7. kev.

## I. The Pfalme of Dauid.

**O** V R ( a ) Lord rulcih me , and nothing shal be wanting to me:  
1. in place ( b ) of paliure there he hath placed me.

( a. Chrif the good pafour, gouemeth, protedeth, ( b ) and feedeth his faithful  
**flocke.**

Vpon ( r ) the water of refedtion he hath brought me vp : 3. he hath  
( d ) conuettednty loule.

( > ) Baptifmc of regeneration ( dj which is the firft iuftification.

He hath conducted me vpon ( e ) the paths of iuftice, ( f ) for his  
name.

fr ) Gods precepts which the baptifed muft oberue *Mat i S. v. io. ( f )* Saluation  
is in the name and power of chrift, not in mans owne merit.

4. For although I shal walke in ( f ) the middes of the shadow of death,  
I wil ( / > ) not ieare euils : becaufc thou art with me.

( g ) In great dangers of tentations to monal finne, ( h ) yet by Gods grace we may  
refill.

Thy ( i ) rod and thy ( ^ ) ftaffc : they haue comforted me.

( » ) Gods direction and law is ftreight, ( and I trong

5. Thou haft prepared in my fight ( l ) a table ( m ) againft them that  
trouble me.

( l ) Chrif hath prepared for our fpiritual food the B Sacrament of the Eucharift. ,  
*J. cypnan, Epifi. Oi. Eaüm thanc "Pfal. ( m )* Againft al fpiritual enemies, the orld,  
the flesh, and the diucl.

Thou ( n ) haft fattened my head with oyle: and my ( « ) chalice inc- !  
briating how goodlie is it!

( • ) Chriftian foules are alfo ftrenghned by the Sacraments of Confirmation,  
Penance, holic Orders, Matrimonie, and Extreme Vnition. ( « ) The B. Sacrament  
and sacrifice of Cbrifts bodic and bloud.

6. And thy mercie shal folow *me ( p )* al the dayes of my life.

( p ) Continual and final perfeuerance is by Gods fpccial grace.

And that I may dwcl in the houle of our Lord, ( « ) in longitude of  
dayes.

( j , In eternal life.

## PSALME XXIII.

ift Lord of  
ic world.  
I J. key.

*Chrift u Lord of the whole earth, being Creatour, and Redeemer of man, ^ Good life ( with faith in him ) n the way to heauen: 7.-whither Chrift a[tending with*

## I. The (4) firft of the Sabbath, the Pfalme of Dauid.

(4) Chrift rifing from death the firft day of the weeke, -had al power giuen him in heauen and in earth. i[4M.8.

**T**H e earth is our Lords, and C[on] the fulnci Tether of: the round world, and al that dwel therein.

(b) Not only the foileit-felfe. but al the fruit. and al that dwel therein arc Gods.

1. Becaue he hath founded it vpon the fea: and vpon the nuers hath prepared it.

3. Who (c) ihaf afeend into the mount of our Lord ' or who filai hand in his holie place?

(c) Though Chrift created and redeemed al, yct only the iuft shal inherite heauen.

4. The innocent of hands, and of cleane hart, that hath not taken his foule (d in vayne, nor fworne to his neighbour in guile.

(d) Not occupied himfelfe in vaine and vnprofitable hings, but in commendable workes.

5. He fhall receiue b[e]n[e]d[i]c[t]i[on] of our Lord 4 and (e) merde of God his Sauour.

(e) Gods mercy goeth before iuftification: iuft workes folow, and fo glorie is the reward of al.

6. This is ( the generation of them that fecke him, of them that feeke the face of the God of Iacob.

(f) This fort of people thus feruing God, fhall receiue euerlafting b[e]n[e]d[i]c[t]i[on].

7. Lift vp your gates (g) ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie fhall enter in.

(g) The Prophet contemplant in fpirit Chriffs Afcenfion, inuited Angels to receiue him, and (by prophecia) fpeaketh alfo to the gates of heauen, by which he is to enter.

8. (A) Who is this King of glorie; Our Lord (i) ftrong & mightie, our Lord mightie in battel.

(h) Angels anfwer admiring, & demanding as in a dialogue, how Chrift is become fo glorious, (i) The Prophet anfwereth that Chrift by his power hath overcome al enemies in battel.

9. (4) Lift vp your gates ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie fhall enter in.

(k) Again he willth Angels to open the gates, and biddeth the gates to enlarge themfelues.

(l) Who is this King of glorie? (>>) The Lord of powers he is the King of glorie.

(j) The Angels demand as before: (m) The Prophet anfwereth, That Chrift is Lord of alfo of Angels, and al heauenlic powers vnder God.

PSALME.

# OF PSALM E S.

## ps a l m e xxiin.

*penerei fnrqtr of the faithful dgdtnjt el enemies, 4. will defre to be direfled A priver of tin  
in the W4y O/godlines,-}. end to beperdoned for famespdft, 9. etckflorolodging faithful.  
The 7. key.  
■Cods meefaes, 17. oitr tceefnes, necejsitie of hclpe, end hope tn Cod: lz. con-  
tludet/rvith prefer for the-whole Churrh.*

I. Vnto (4) the end, the Pfalme of Dauid.

(«) This Pfalme perteyneth more properly to the new testawnt. And is artin-  
eially compeled : the vcrfeibeginning with diftiua letters in order of the Hebrew  
Alphabet, to the lift vcrfe.

**T**O t h e ĩ, O Lord, I haue lifted vp (t) my foule: a. my God in thee  
is my confidence, let me (r) not be aihamed.

(b) My mind to be attendue, (r) Not befrustrate of my petition.

j. Neither let mine enemies feorne me tfor al (¿y that expefi thee, Dial  
not be confounded.

~~What~~ patiently expeâ the time when God viladift.

4. (e) Let al be contounded that doe vniuft things in vayne. Lord ihew  
me thy wayes : and teach me thy paths.

(r) "This manner of prayingds frequent in the Pfalroes, -fignifying as a prophecie,  
that fo it wil cometo pafte. and the conformine of the iuft to Gods luftice.

5. Direâ me (f) in thy truth, and teach me : becaule thou art God my  
Sawior, and thee haue I expected (g) al the day.

(f) In true faith and religion. ) A our lifc wemuft delire more and more  
knowledge of true doitrine.

6. Remember, O Lord, thy commiications, and thy mercies : that are  
from the beginning of the world.

7. The finnes (b.) of my youth, and (i) my ignorances doe not  
remember.

(l>) From the first yfe of reafon, at which time manic are cardes (•)'& .negligent  
to l'carne how to feme God.

According to thy merde remember thou me : for thy goodndfe, O  
Lord.

8. Our Lord is (f) fwect, and righteous ; for this caufe he wil giue a  
law to them that finne in the way.

(k) As God is fwecte in giuing good motions : (I) fo he is feure to them that  
refill his grace.

9. He wil direâ the milde in iudgement : he wil teach the meekc his  
wayes.

10. Al the wayes of our Lord be fm) merde and (n) truth, to them that  
fecke after his l'o) testamēt and his (p) testimōies.

I'm ) God mercifully preuenteth with his grace: (n) and iustly rewardeth good  
workes. (0) Gods law is his councaunt wtth man : (p) and testimōie of his vil

ii. For thy uame, o Lord, thou wilt be propitious to my finite : tor (^) it  
is much.

(5) Siane in refpeft of auerfion from God is great, & ncedeth his grace.



ii. Whoisthe man that (r) feare:h our Lord » he (i. ) appoynteth him a alawin the way that he hath chofcn.

(r)Hj that feareth God,'which is the beginning ot' wifdome, receiueth fine fpiritual commodities here mentioned: t. God intruftctli him by his law: i. bcliweth al necefiaries vpon him: .j. others shal imitate his good example. + God wil proteft him: J According to Gods coucnant be shalcnioy the manifet fight or God tor his eternal reward

I?. His foule (i).shal abide in good things: and (;.) is feed fluì infierite the land.

14. Our Lordis (4.) a firmament to them that feare him: & (5.) his testament that it may be made manifeft to them.

1\$. Myneciesarealwaycsroour Lord: becaule he wilplucke my feete out of the fnare.

16. Haue refpect to me, andhauemercie onmetbecaufclam (J) alone and poore.

(f) Mans weaknes without Gods helpe.

ij. The tribulations of my hart are multiplied : deliuer me from (r) my neceflities.

(s) Tribulations can notbe auoided, but m tftneceffarily beuffered: therforc, o God^iuevs grace to palfc through them without finne.

i8. Seemy(>) humiliation and my labour, and (w) fergiu al my firmes.

MyneatHiciion.'w)Takeaway the caufe, and affliction wil be mitigated.

19. Behold mine enemies, becaufe they are multiplied , and with (x) vniuft hatred hated me.

(x) Wicked men of hatred doe endeaour to draw others into finne.

ao. Keepe my foule, and deliuer me : I shal (j) not be aihamed, becaufe I hoped in thee.

(y) Titofc that hope in God shal nener be confounded.

ai. The innocent and righteous haue cleaned to me : becaufe I expected thee.

11. (^) Deliuer Ifrael, o God, out of al his tribulations.

(c) Al The letters of the Alphabet being complete in this Pfalme, this laft verfe beginneth with praying God co redeems and deliuer Ifrael, due is, the whole Church, from tribulations.

## PSALME. XXV.

*lidu'ul in bmitbemeni dmonq the Philistines, trufleth in the iufiice ofhis ceife, o',  
 2ndprzet'o God earneffly so dehuer him ,th»t be nuy veitb more freedom 2nd  
 commodityferite him 2e be defireth.*

Dauid's pray  
 diftrefied in  
 perfecution.  
 The 8. key.

### I. Vnto(<) the end the Pfalme of Dauid.

«This Pfalme is alfo aconuenient prayci' for anie Chrift! in in tribulation.

**V**d g J" me, o Lord, becaufe I haue walked in my innocencie: and  
 hoping in cur Lord I fhall not be weakned.

(b) Be Jtous, o God, arbiter of the caufe between Saul and me, thou knoweft myne  
 innocencie in this behalfe, though I am vniuſtly charged by Saul and his freinds.

a. (c) I proue me Lord, and tempt me: burne my reynes and my hart.

(r) Left perhaps I be not fo innocent as! delire, and as in refpect of Saul I hope  
 that I am, doc thou O God proue me as thou wilt by tribulations.

j. Beaufethy mercie is before mine cies x. and I am wel pleafed in thy  
 truth.

**S**. l (J) haue not finen with the Councel of vanitie: and with them that  
 doe vniuſt things I wil not enter in.

Dauid in confidence of a good confcience, and zcle againſt the wicked, alledg-  
 eth his fincere proceeding, more then ordinarie men may doe, God fo inſpiring  
 him extraordinarily.

5. I " haue hated the Church of the malignant: and with the impious I  
 wil not fitte.

6. l (e) wil waih my hands among innocents: (f) and wil compaſſie thy  
 altar, o Lord:

(r) Therewith of this Pfalme euerie Prieſt reciteth in Maſie, before he offer the holie  
 Sacrifice, profeſſing & putting himſelfe in memorie, that he muſt only communi-  
 cate with the innocent, or of pure confidence, (ff) and fo approch to the A. tar. *prefi-  
 2: red Lxiii. 6. V. 4.*

7. That I (^) may heare the voice of praife, and (A) ſhew forth al thy  
 meruculous workes.

(2) Shutting the cares of my hait from euill and vaine thoughts I wil attend to  
 godlike inſpirations, (h) and ſo with mental prayer and extemal voice (as the hoiie  
 order of this ſacred office requirerh) praife thee, o God, in thy memelous workes.

8. Lord I haue loued (») rhe beautie of thy houſe, and the place of (f)  
 the habitation of thy glorie.

(i) I can nor but Angularly lone the excellende of this place dedicated to thy fer-  
 uice, where is true faith, vnitie, and charitie of thy people, the g. v. rd of liolic Angels,  
 the adiniftration of ſacred myſteries, aſſiſtance of the Holie Ghoſt, real preſence of  
 Chriſt our Lord, repleniſhed with Diuine maieſtie. (k) 'I his repreſenteth vnto e  
 the glorious heauenlic kingdom of God and ai Saints.

9. (/) Deltroy not, o God, my foule with the impious, and my life with  
 bloudie men.

J

(/) Suffer me not therfoie to be contaminate by the wicked, nor to be deuoured with them.

io. In whole (w) hands are iniquities : their (») right hand is replenimed with guifts.

(mJ) They are fit to commit more and more iniquities. (») Themfelues being corrupted, endeuour by guifts of worldly commodities to corrupt others

Ji. But (ej) I haue walked in mine innocencie: (>) redeeme me, and haue merde on me.

(») Euerie one ought fo to purge his confcience, that he may be innocent or free from great finnes (p) Deliuer me from this neceffitie of dwelling among the wicked.

n. My «' footchath flood in \*hedircêi way: in (r) the Churches I wil bleffethceo Lord.

(9) I intend to walke right, (r) I delire to praife thee amongft thy true faithful (eraants.

## ANNO TATIONS.

### PSALME XXV.

IA lingular  
r, re. it affliction.  
behinde-  
Bedjrom Gods  
[hue feruicc.  
Chriftians  
Imuli abhorre,  
nd abbaine  
from al con  
Uenticles of  
Illerekes and  
odici Infidels.

f. *I hatee htnedi hechtrr thefthemalignmt.* ) Holie Dauid forced by reafon of perfection to dwell amongft Infidels the Philitians ; after he had twife fpared King Saules life (i. Reg. i4. v. i. 5c. c. a6. T. p.; lamented (v. 9.) how great a fiend it was to him, to *becaftcut, that he cauls mt dyrtl tn the inheritance of »t Lord* (where God was rightly ferued ) and that his enemies had done fo much as in them lay, to make him fai into idolatrie, by their fafl, as it were faying : (*Jveftirueflrange Godj.* Neuertheles his zcle was fuch, that (as he here profefleth ) *he hated the Church of the malignant*: that is, the congregations of almfcreants : & his immaculate religious puritie was fo perfeit, that he would not fo much as in external shew conforme his actions to theirs, in matters of religion, nor veald his bodilie pference in their conuenticles, but faid : *ith th: impiota I-evilmtpt.* Infruiting vs Chriftians <for the word to the end in the title sheweth that this Pfalme perteyneth alfo vs ) that we mud both *hate the church or congregations of the malignant*, to wit, of Paynitns, Jewes, Turkes, and Hcretikes, and not ^r. nor peiTonally be prtftent with them in the exercife of their falfe pretended religions.

### P SALME XXVI.

And other eon.  
fc. lent prayer  
»f Dauid in  
tribulation.  
The 3. key.

*paniJ being in great diftrefse through persecution, and honing offered confidence in God, defcribeth the great fecuritie of Gods prateilion; 7. sheveth the fame experienced in himfelf 11. prayeth for continuance thcrof 13. and encourageth bis erwne foule, in hope of life euerlafting, to perfeuerin ~>ertue..*

I. The Pfalme of Dauid (») before he was annoynted.

(a) Before his fécond annointing, as is probable. 1. Reg. 1.

O V R Lord is (t) my illumination, and (c;) my faluation, (<) whom I hall feare?

(b) Againft

(i) Againtf ignorance God illuminatali his feruants. (c 'Againtf infimtie he gi-  
ueth firenoth.(d)So he needeth not to reare anie mam malice,fubtleetic,nor forcc.Grf-  
11.v. 1f.

Our Lord is the prorectour or my life, of whom filai I be afrayd'  
i. Whiles theharmeful approch vpon me, to eacc my fiefh.

Mine enemies that trouble me,themfelucsarwcakned and are fallen.

j. Ifcampes Hand together again ft me, my hart ihal not feare.

If battel rite vp againtf me, in this wil I hope.

4. One thing I haue asked or our Lord,this will fccke for,that l(e) may  
dwel in the houle of our Lord al the daves of my life.

(<)Hov fpcciala benefits Dauidftccined it tobe in the CatholikeChurch, ti'e  
only true houfeof God.'

That I may fee the pleaicntnes of our Lord, and vifitc his temple.

«.Became he hath (f) hid mein his tabernacle : in the day 0l euiishc  
nathprotected me, in (g) the iecretof hrs tabernacle.-

(f) Albcitthefpiritualorcarnalennemiefceke. to ouerthrow me , yer lam l'ecurc  
in the CatholikeCnurch.f;) God eiriiur fuffereth not ths enemi: tofindhisi'c.-uant,  
(zjornottobcable to nun himfpiritually.ffiWhen a martyr or conteflour dieth,  
then he gettali the viatorie agai.ilt the perfecutours. '

6. In(b) a rocke he hath exalted me : and now he hath (i) exalted nr.  
head ouer mine enemies.-

I(() hauc gone round about,and haue immolated in his tabernacle an  
lioif of jubilation : I (/) wil ling , and fay a Pfalme to our Lord.

(k) Diligently recounting al thy benefits, I render thanks by facrifice and praife.

(l) Not only in han, but alfo fingi- g with loud voice and infrumenr.

7. Heare, o .-ord, mv voice,wherwith I hauc cried to thee: haue mcrctc  
on me,and heare me.

8. My (m) hart hath fayd to thee,my face hath fought thee out : (») thy  
face, o Lord, I wil feeke.

(re) In my inward fincerc cogitations I defire and feeke that I may fee thee (n,  
face to face. i.Cor. 1j.v. 11.

9. Turne (0) not away thy face from me : fy>) decline not in wrath from  
thy leruant. '

fo) In the meanc time, o Lord, grant me thy fauour, (p) leauemenot, though  
thou be angrie with me.

Be (j) thou my helper : forfakeme not, neither defpife me,o God my  
Sauiour. l

(^)He fpeaketh in the perfon of orphanes.

10. Becaufe (r) my father and my moth er haue forfaken me : but our  
Lord hath taken me.

fr)Though carnal parents forfake the iuft man in tribulation, yet God hath then  
moft fpccial care of him.

11. Giuc me (J')alaw, o Lord,in thy way : (1) and direct me inthcright  
path, becaufe of mine enemies.

(fi) Eftablish my hart in thy law. (fi)Conferuemcin the right way, which thou haft  
already taught me: and it is the more neccifarie , becaufe myne enemies laour to  
peruert me.

H.Dcliuer me not into (A-) the foules of them that trouble me : becaufe  
(tr) vniuft witneffes haueriicn vp againtf mcrand iniquity hath lyed (a)

toit-felfe.

(v) Whewiis.(w) Falfc witnefies accufedDauid , others accufed Chrif: *Mat* 16. others doe filaccufe the iuft Aiai. \$. (a)The wicked plcafe themfclues in lying, but the chief hurt finally turnethvp onthemfclues.

i; .I (j) belicue to fee thee good things of our Lord, in the land of the liuing.

(/ > The Prophet' and al iuft men are cōforted by God, and hope of reward in heauc. 14- (^) Expeēt our Lord, doe manfully : and (a) let thy hart take courage, and (i) expeēt thou our Lord.

(Ç) The iuft'exhorteth his owne foule to patience, (a) fortitndc, (b) anlonganimitie.

## PSALME XXVII.

An other  
prayer of Da-  
uid for deliue-  
nc from euils  
The 8. key.

*Dauid prayeth to be defended from the eterniti deftruftion of the wicked, 4. which (by way of imprecation, or conformine to Gods milice ) he prophecieth. 6. Fce- lino by mfptratton that his prayer is heard, rendreth thanks to God, 9. and prayeth for al the people.*

I. Pi'alme to Dauid himfelfe.

**T**O thee, o Lord, I wil crie, my God (x) keepe not filence from me: left at any time thou hold thy peace from me , & I ihal be like to them that goe downe into thelake.

(«) Omit not to comfort inc.

1. Heare, o Lord, the voice of my petition whiles I pray to thee: whiles I lift vp my hands to thy holie temple.

e. (b) Draw me not together with finners: and with them that worke ini-  
tiitie deftroy me not.

(b) Suffer me not to be cuereóme : for God tempteth none to euil. lac. I.

Which fpcake peace with their neighbour, but euils in their harts.

4. (c) Giue them according to their workes, & according to the wicked-  
neffe of their intentions.

(c) The iuft in zcle of iuftice pray that finne may be punished.

According to the workes of their hands giue vnto them: render them their retribution.

5. Becaufe they haue (J) not vnderftood the workes of our Lord, and in the workes of his hands thou ihak deftroy them, & (r) not build them vp.

(d, Ignorance doth not excufewhen men may and wil not vnderftand. (e) God fauth not without our cooperation with his grace.

6. biefied be our Lord : becaufe he hath heard the voice of my petition.

7. Our Lord is my helper , and tny proteétour: in him my hart hath hoped, and I was holpen.

And (f) my flesh flourifned againc: & with my wil I wil confecic to him.

(f) Being comforted in fpirite my bodie is as it were refreshed. (g) Freely St gladly.  
S. Our Lord is the itrength of his people : and he is (vi) the protecteur of

(b) God

the faluations of his annotated.

(h) God proteilth and profpreth the Kings good endeauours for hit people.

9. Saue (i) thy people, o Lord, and blefsethine inheritance; and rule them, and extol them for euer.

(s) As Pfal. 19. and often elſewhere the Cubieſs pray for their Supérieur cſomually theſuperiour prayeth for the fitbiefts.

## PSALME XXVIII.

J<sup>n</sup> -\* royal Prophet feeling in ſpirit the moſt ſucred Myſtries, brought by chrtff into this -world, inutteth al to offer their beſt things, euen themſelues -wholly, as ſi-erfice of iſhanhes, for ſo excellent benefits, preached with magnificence. 5. "Whereby innumerable are gathered into his Church, here replenished -with grace, and in heauen Toibglorie.

The Church lof Chrift endowd vith excellent myſteries. The *key*.

1. The Pſalme of Dauid, "in the confirmation (4) of the tabernacle.

(a) 1. Reg. \*. ». 17. 1. Par. 16. v. 1.

## ANNOTATIONS.

104. 1. In *unfanmatim* of *ibe tabernacle*. ) The feuentic Interpreters teſtifie by adding this title, that King Dauid made this Pſalme (as hedid alſo ſonie others; when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. i. Rtj. c. *z*. Paral. *it*. Wherein he ſaw by propheticall ſpirite, and here vttereth other farre greater myſteries, & more excellent benefits, brought into the world by thrift, and preached by him, and his Apoſtles, then agreed to the Arke, or the time of the old Teſtament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Chriſtianitic.

Mvſterie' of the Cacho»<sup>bi</sup> Church prophcedin th; Plainte.

T) R i N o (b) to our Lord ye children of God: bring to our Lord (c) the -^-'fonnes of rammes,

(e) Offer ſacrifice of thanites for the ſingular benefits after recounted in this Pſalme (e) Rammes were of the more principal things that were offered in the law of Moyſes. But the fonnes of rammes import in myſtical ſenſe better hoſts then rammes.

. Bring to our Lord (d) glorie and honour, bring to our Lord glorie vnto his name: adore yecour Lord (e) in his holie court.

(d) The firſt thing in ſacrifice is to glorifie, honour, and adore God in ſinceritie of fuirite, (e) in his holie Catholike Church.

î. The voice of our Lord (/) vpon waters, the God of (g-) maieilie hath

(h) thundred: Our Lord vpon (i) maniewaters.

4. The voice of our Lord (4) ta power: the voice of our Lord (/j) in magnificence.

5. The voice of our Lord (m) breaking ceders: and our Lord ſhal breake the (n) ceders of Libanus:

. And he ihal hreakethem in pieces as a (0) calie of Liban beloued as (j) the fonne of vnicornes.

y. The voice of our Lord (r) diuiding the flame of fire.

————— jfj —

S. The

- i 8. The voice of our Lord (*f*) fnaking the defect, and our Lord lira!  
 l nioue (») the defert of Cades.  
 Ip. The voice of our Lord (>) preparing \* Harts, and he fnal difeouer - *céricos*.  
 thicks woods: and in (x) in his temple al fnal lay glorie.  
 10. Our Lord maketh (y) to inhabité the floud: and our Lord (ffff) ilia!  
 lit King for cuer.

Our Lord (4) wil giuc ftrength to his people: our Lord (¿) wil  
 blcflc his people in peace.

(*f*) Here is a greater matter intimated then happened in the bringing of the  
 Arkeinto a taoernade prepared in Sion, when Dauid danced, and ottered hoftes  
 tor facrifice, others loynng with him in that folcmnitic. But this-voice *y our Lord*  
 vpon *maters u* rather verified our Blef'id Sauours owne preaching with (*g; ma*  
*teflie f/i) thundering*, by his Apoftles vpon *fj manie waters*, manie nations.' ('/< in  
 power of mirados, (*lj in m4gnipcence pieaci>ing*, as *hxumg* indeed *yovver*, *net at the*  
*Scribes and Pharfes. Mat. 7.-r. »9. Cm) Rreuhiug cedars!* among innumerable others,  
 connecting higher! Potentates *Çn) »f Liisnur*, Empereurs, Kings, and greareft Prin-  
 ces or the world: (*0) as a calfe of Linónarfo* meekly fubmitting themfeluesto Chriits  
 yoke, and fpiritual obedience of his Church, (p; Al which is done by Chrift our  
 Lord *the beloued* or God, (*cy as the fmne of-unicornes*, is moi! tenderly beloued by the  
 parents, (*r*) This voice *of our Lord diuiding the flame offire*, The JHolic Ghoft proceed-  
 ing from the Father and the Sonne, came vpon the Apoftles, as in diuided tongs  
 of fire. (/■) Wherwixh *the deferi*, the Gentils of the wide and wild world, were  
*shaken* and moued, (1) the *de/ert of Cades*, foineor the Icwes alfo compunct in hart  
 witn remorfe of confcience, hearing the voice of Saint Peter and other rtpofiles.  
 (-J) The fame voice *of our Lord preparing harts*, infpiring the minds o. men with fpeed,  
 like hynds and docs, to afcend the high hils of free and perred life, in contempla-  
 tiue venues. (w) So our Sauour shal *difeouer the thickf -j-uoods*, reucile the bidden  
 Myfteries of the old Law, by preaching Chriftian dofrine, and vfe or Chriftian  
 Religion (*x*) in *hit holic Temóle*, the Catnolike Church, wherein al true Chriftians  
 shal *glorifie Gul. (y)* Making the great aoundance of people, who are like *the fea*  
*when it ouerfloweth the land*, to dwell ill the fame Church. (¿i) Chrift *our Lord fining*,  
 & ruling King ouer al *for cuer*: (a) by his grace *gating strength to his people*, to palle  
 through tire tentations of this life, (fi) and *> i e¿* fethe iuftwifh eternal peace in heauen.

## PSALME

Dauid rende-  
 refn thanks  
 for hifefta-  
 blishment in  
 his Kingdome.  
 The 8. jrey.

King *Dauid* by "voice and infrument rendreth lisantes to God for bit peaceable  
*Jiote in the Kingdom*, 5. *tuiteth others to reioyce in Gods benefits*, *tenthing*  
*by hit auene example that God fometimes gtuub more comfort, fometimes*  
*sheweth bit wrath, but alfor our good*,

I. A (<t) Pfalme of Canticle, (¿) in the dedication of Dauidshouie.

(a) The general name of Pfalme common to this whole booke conteyning in al  
 t fo. is more particularly appropriated to fonie, which more fpecially were playd  
 vpon mafical infruments, as on the Pfalter, Harpe, See. Others are called Canticles,  
 which were noiftvfuall long with humane voices. So this, called a *Pfalme of Can-*  
*ticke*. fignifich that voices began the mufick, and infruments were adioyned. As  
 coutranw ile others are called *Canticles* o/Piu.mex, where inliruments began and  
 voices foioved. (t) After manie great tribulations, King Uauid prospering built

an excellent houle or place ça. Reg. f.v. 11. Paralip. v.t. ) And at bis hrft dwelling therein made this Pfalmc, beginning himfclfc to ling the fame with voice, other muficians ioyned with lum in the praifes of God and thanks-giuing for his benefits.

**i.j W it** (f) exalt thee, o Lord, (J) becaufe thou haft rceiued me:  
1 neither haft (e) delighted my ne enemies ouermc.

(e) Though God inhimfelteis moifhigh, and neither needeth, nor can be exalted by men, yet the royal Prophet knew it was his dutieto fing thanks and praifes to him, (d) for his deliucric from manic troubles and dangers.(e) Ixotfufiering ins enemies to be delighted in his ruine.

∴ O Lord my Godi haue cried to thee , and thou haft (/.) healed  
■me.

(f) Conferued my bodicin health amongftinnnumerabledangers.

4. Lord thou haft ( r ) brought forth my foule out ot hel : thou haft fauedmefrom them that goedowne into the lake.

(i.) Preferued my foule from greater dangers of finnes, and fo fromhel.

5. Sing to our Lord (ch) yenis Saints: and (s) coniche to the memorie of his bolines.

(b) 'Yethat archili and holiepraife God for it, fromwhom it commeth , and not from yourfelues: fi) confclTehis mere goodnes without your delerts.

6. Becaufe (^) wrath is in his indignation: (/)and lite in his wil.

(\ ) When he is angrie, fl) yet he mcancth wcl vnto vs.

At (m) euening shal weeping abidetand in the morning gladne flc.

(m) The ilare of aiuft mans lite is often changed from forov tocomiort, and from comiort to forow.

7. Andi laid in my aboundance:(n)I wil not be meued foreucr.

8°. O Lord (0) in thy wil^thou halt giuen ftrength to my beautic. Thou haft (p) turned away thy tace from me, and I became troubled.

p.To thee ó Lord (^) I wil crie-.and I wil pray to.my God.

(n) Thoughwe fuppofoeur felues firmly cftablisned:(n,yetGod ofhisgood wil towards vsfomerimes **giueth**, and courage, (j>) fomerimes fuireiethvs ro ' our owne weakenes, (s) rheriore wc muft fill cn« **anayraj** for Gods helpe, (r) in manner here expreffed or the like.

10. (r) What profite is in my bloud,whiles I defeend into corruption;

Shal duft confcflc to thee,or declare thy truth;

11.Our Lord hath heard, and had mercic on me: our Lord is become my helper.

n.Thou haft turned my mourning into ioy -vnto me : thou haft cut my fackdoth, and haft compaffed me with gladnes.

i^That (/) my glorie may ling to thee, andIbenot compunet : Lord my God for cuer (r) wil I contefseto thee.

(f)I-nally in this my good fgate (t)I shal alwayes coniche andpraife thee.



## PSALME XXX.

low to pray  
liaffliiion.  
he 7. key.

*sprayer of a tufman exceedingly afflitied, fill confident in God. tl. Defending his name calamities (in respect of his enemies ) yndefeured, 18. prayest for his owne delusene, and their tuf punishment. 20. Praifeth and thankyth God for his goodnes. 29. exhorteth al others to doe the fame.*

i. Vnro (a) the end, the Psalme of Dauid, for (t) exceſſe of mind.

(a; Perteyning to the new Tetramene: (i) ſpecially to the iuft troubled: & almoſt diſtraited in mind in great affliction. S«.».\*j.

**I**N thee o Lord (c); haue I hoped, (d) let me not be confounded for P A 70.  
euer. in thy iuſtice deliuer me.

(r) Hw grieuouſly ſeuer I am afflicted yet I truſt in thee / d) therefore I pray thus.

3. Incline thine eare to me, make halfe to deliuer me. Beuoto me fora God proteſtour: and fora houſe of refuge. that thou mayſt faue me.

4. Becauſe thou art my ſtrength. and my refuge : and for thy name thou wilt conduſt me, and wilt nouriſh me.

5. Thou wilt bring me out of this ſnare, which they haue hid for me to be caught: thou art my proteſtour.

6. Into (r) thy hands I commend my ſpirit: thou haſt (f) redeemed me, o Lord God of truth.

(r) I offer and refigne my ſelfe to thee //; Thou haſt often deliuered me. This verſe iſt moſt aptly applied in al reſignations of our ſoules to Gods rii, namely when-ſoeuer we receiue the B. Sacrament: likewiſe in the houre of death, and at manie other times.

7. Thou haſt hated them that obſerue vanities, vnprofitably.

; But I haue hoped in our Lord: 8. I ſhall reioyce and be ioyful in thy mercede.

; Becauſe thou haſt reſpecteſt my humilitie, thou haſt faued my ſoule out of neceſſities.

; 9. Neither (h) haſt thou iuſt me vpon the hands of the enemy: thou haſt fet me ſurety in a large place.

10. Haue mercede vpon me, o Lord, becauſe I am in tribulation: my enemies are troubled for wrath, my ſoule, and my bellie;

11. Becauſe (t) my life iſt decayed for ſorrow : and my yeares for gronings.

(h) Al my parts external and internal, body and mind are troubled.

My ſtrength iſt weakened for pouertie-, and my bones are troubled.

12. Aboue al my enemies I am made a reproach, both to my neighbours exceedingly: and (i) a ſeare to my acquaintance.

(s) My enemies dare not conuerſe with me, leſt they incurre diſpleaſure for my ſake.

They that ſaw me, fled forth from me : 13. I am forgotten, from the hart as one dead.

I am made as a veifel destroyed : 14. becaufel haue heard the reprehenden of manie that abideround about:

In that whiles, they affembled together againft me, they confulted to take my foule.

15. ButI haue hoped in thee.o Lordtl fayd,Thou art my God:i6.my lots are in thy hands.

Deliucrme outof the hands ofmy enemies, and from them that petfecute me.

17. (k) Illuftratethy facevponthy Ternane//) faue me in thy mercier

(k)Makc thy light fo shine in my foule,that I may mderftand that is right//) And through tiiy mercie deliuer me from the forceofmyne aduerfaries.

18. Lordlet me not be confounded,becaufel haue inuocated thee.

Let the impious be afhamed, and brought downe intohel: ip. let the deceitful lips be made mute.

Which fpeake iniquitie againft the iuft (m) in pride and (») abufe.

(m)So proudly bchauiug themfelues, as if they had no fuperiour. neither in earth nor in heauen,to whom thay shal at laft render account/») and abufing their preft power and authoritie,which they haue of God.

10. How great is the multitude of thy fweetnefle,o Lord,which thou (o)haft hid for them that feare thee.

Thou haft perfited it for them that hope in thee, (^) in the fight of the children of men,

n.ThouV^ihalthidethem inthefccretof (r) thy face from the difturbance of men.

fo) As yet in this preft life the reward of, the iuft is hid : (p) but shal bemade manifft in fight ofal men. (9) In the meane time the iuft is in great eltimatioain the fecret knowledge of God.

Thou.-sbal protect them in thy tabernacle from the contradiction of tongs.

11.Bleffed be our Lord; becaufe he hath made hismercie mcrueiious to me in the fenied citie.

13. ButJ haue faid in ¶ the exceife of my minde: I am cafe away from the fight ofthine eies.

f. In myne extreme affliction being almoft diftrafted in my mind, I fayd that in reafon I would not haue fayd. Holielobfpake fome tilings in fuchftateof affliction. <«p.}.& 4t.

Therfore thou haft heard the voice of my prayer,whiles I cried to thee.

14. (r) Loueour Lord al ye his Saints : becaufe our Lord wil require truth,& wilrepay themaboundamly that doe proudly.

(r)The Prophet,or other iuft perfon,exhorteth al the feruants of God (») toconfancie.

15. Docye ("v)manfully, and let your (w) hart take courage, al ye that (x) hope in our Lord.

(w, Longoniinitie/xJ and final perfucrance to the end.

## Psalme.. / .XXL

III- fécond  
nitential

*Forginenes offinnes is a happte thmgi^jvoberto manie are broughthy affliflion gl-  
uing them ynderfandingfo mouting them to confese their firmes,6.pray for re-  
misi6n,10.not défaire , bitt hope in Gods mersic, andfo reioycewth jinctre  
hart.*

I. To- (a) Daud himfelfe "vnderftanding.'

(4) This Pfalme sheweth how Daud wasbrought to vnderftand his fumes, to  
co.'fciTe,bewaylc,and obtaine remillion of them.

**B** Lf. ssed are they,(ç) whose iniquities are forgien: and" whose fin-  
nes c be couered. rç»m. 4.  
i.Pw.4.

(b) The first blcsing of a (inner is the forgiuenes of his'finnes. (c) By charitie,  
which couereth the multitude of finnes. i.Pet.4.

2. Blcfied is the man, to whom (d) our Lord hath " not imputed finne,"  
neither is there (◀) guile in his ipirir..

(d) Satisfaction being made.(r) When finners repent fincerely without guile, then  
God forgiuetli'.without which cooperation none is iustificd. \*

°. Becaufe (f) I held my peace, my bones are \* inuctrated , (g) whiles I WM-  
cried all the day..

f/jBecaufel acknowledged nottny grieuous finnes, I was ftill fore afflicted: (i) hhey  
»» tr  
old.  
though otherwife I ceafed not to pray ,but without any fruit or good effect.

¶Becaufe day & night thy hand is made beaue vpon me:l (h) am turned  
in my anguiih,whiles (i) the thorne isfaftned.

■fi^Thy diuine providence reducing me,(i)by remorfe of myne ownc conference,  
which telleth me that I deferite al this affliction.

\$. (k) I haue made my linneknowentotheezandmy iniuftice I haue not  
hid.

(kj)Therefore I doe no longer diffemble with men , nor am filent to thee, but ex-  
prefly acknowledge my finnes.

I faid:l wil confefse againft me my iniuftice to our Lord : and thou haft  
forgiuen the impietie or my finne.

6.For this (f) shaleuericholieoncpay to thee, in time conuenient. But  
yet (m) in the flood of manie waters, they lhal (.,) not approche to him.

(f) Asl doe nowrecal my fel'e being ftruckn with Gods heauic hand > fo muft  
cuerieone that wil beperued fromhis finnes and fanftibed *prajnothte*, whenheis  
affliftc.l./l/Thoughcalamities be meruelous great like >> *a deluge:(n)yet* they shal  
not opprefse him,that relieth vpon God.-

7. Thou.art my reruge from tribulation,which hath compaffed me : my  
exultation,deliuer me from them that compafle me.

8. I (0) wilgiuethee vnderftanding,and wilinfiniti thee in theway,  
that thou (halt goe: l (p) wil faften mine eies vpon thee.

(o) Godfpcaketh , promifing by thefetribulations togiuehisfernants *vnderflan-  
dmg* and infturction: (p) with perpetual proteftion.

9. Doe (^) not become as borie and mule , which haue no vnderftan-  
ding.

(c) /Be not ther tortore careies. like to brute beafts, but confideratitt of your actions.  
In (r) bit and bridle bind tail their checks that approdi not to thee.

(r) The Prophet or anie iuft foul befecccheth God to hold this ftrait hand of difeipline oner finners, for their conuerfion.

10. Manie (f) arc the courges of a (inner, but (/) him t hat hopeth in our Lord merde shal compaffe.

(D) Sinners dferuc much punishment/») But repenting, and trailing in God sha\* fi ide bis merde

11. (>) Be ioytul in our Lord and reioyce ye iuft, and glorie al ye right of hart.

(■v) Thccad of true penance is ioy, to- which therefore the Prophet inuiteth al ptnixents.

## ANNO TATIONS.

## PSALME. XXXI.

r. *f'nderflanding.*.) 'Sftten Dauid had finned and fomic-while neglced to confede his fault, Gods merde by aftliãion made him to vnderftand his owne citate, lueth vnder-who then rcpndng. conf: ding, and forowing for his finnes, made this Pfaimc: » hich Ttanding, is therfore intituled (*v'nderflandip* or *hfrutliion of Dauid*. It eiueth ss alio to vnderfund, and to know, faith S. Auguftin, that we muft neither truft in our own merits, punished, nor ptefume to efeape punishment of filine. Thy firft vnderftanding therdore 01 le (Ton, muft-be, to know thy felf to be a finner. Thenext is, that when w ith faith thou Good works bcgsnnct to worke wclby lone, thou attribute not this to thyne owne ftrcngth, but larc of grace, to the grace of God.

m *epift.*  
«d c.

*i. vphefe finnet are couered. 1. not imputed.* ) Caluin and his complices gather pov- iProteftants fon of thefehoic words, denying that finnes arc truly taken away, but or. lv couered. jexpound thii and ftile remayne fay they in the iuftest. Which fenfe would make this Scripture con- jplace contra trarierd other places. Ifaie 6. Thyne iniquitie shal be taken away, and thy finneshal to mam oth be clean fed Joan. i. The labe of God which taketh away the finnes of the world. Ad. clccrc places j. Bcpenitent & conuert, that your finnes may be put out. I. Cor. «. You arc washed, you arc fanSified, vou. arc iuftified: & the like, which shew the true real taking away off finnes. true fanãification and. iuftification. As S. Ierome for feme other ancient authenticall Authour) explicated this place faying iSinnes are fo *couered* by bandirne SÍ penice, that they are not tobereuealed in the day of iudgemet, *nor imputed* in him that diligently purgeth himfelfe in this world, or by marryrdom. S. Auguftin teacheth the fame Jayngt Sinnes are couered, ate wholly couered, are abolifhed. Neither mail you vnderftand ffaithhe) that finnes are couered, as though ftile thev were, & lined. Why then did the Piophet fay i finnes are couered f They are not to be punished. More cleerly li. i. c. i j. cont. dms Epift Pclag. The Pelagians calumniating Catholikes, as if they taught, that finnes are not taken away, but shaucn, as haircs are cut with anaforiche rootcs remaining in the ftefh: » vhxk fhe anfwereth ) *none «ffirmnh but an infidel* Likewife S. Gregorio teacheth, that a finner couereth his finnes wel when with contrarie verrues he oierwehneeth former vices, and with good deeds blotteth out. former cuil dceds. He couereth them eil, when either for shame. or fcare, ort> b-ftinacic, or deperation. he concealcth is finnes, omitting to confeff'e them. God couereth finnes, as a phifition couereth wounds. by applying medicinal plafter, which indeed curth them. Thus ancient learned holie Fathers expound this text. Further ex-

Contrarie to the expofid lot ancient ia tilers.

God couerin or not impu-ting finnes doti quic tai

cheating, that albeit things couered,-and only therhy hidfiom men,\* doc remaine  
as thev were before they were hid, vet whatfoeuer is hid to God , is indeed vtterly  
contrarie taken away,for nothing that is ,can be hid from God. And the contrarie -dottrine  
ine isin- ot Proteftantis injurious eithertoGod? power, if they fay he can not quite take  
us to God finnes ; -or to his merde , if he wil not ; or to his iustice , ir lie nouer punish  
Chrifit. finnes euer remayning ) and to his truth,if he repute other» ife, then indeed the  
thing is. It is allo injurious to Chrifit, to fay, his bioud and. death is not effectual  
■to take away finnes: injurious to innumerable places of holie Scriptui e, which affir-  
me plainly that finnes by Gods grace arc vtterly taken away: Finally, itis injurious  
to Saints in heauen , arguing them as ftill inreited whhfinnes , if indeed finnes yet  
remaine in them : which is moft abfurd, and blafphemic to fpcake. And yet folow-  
cthyby neceffarie confequence. For if the iusteftliued & died in finne, they should  
remaine eternally in finne.

tures.  
To glorified  
Saints.

raneeis ane-  
ceffarie difpo-  
tion to remil-  
lion of finne.  
After remiffiō  
it is fati sfatto-  
ne and meri-  
torious .

1. *Neither it thereguile in hit spirit.* ) In remiffion of finnes the penitent neceffarily  
muft fo cooperate, that he haue no guile in his fpi it .or hart. For if hehaue , then  
hefaiiethot the forefaidbleffednes, and his iniquities are not lorgiuen, nor his finnes  
couered to God, butto be imputed and punished. Yet the repentance of a finner be  
it neuer fo fincere , hartie, and without -guile, doth not mente remiffion ot finne,  
but o ily difpofeth therto. Bitt after remiffion it is fatisfactorie for the paine due for  
finnes, and meritorious of glorie. According as S. Auguftin here teacheth faying:  
Good for meritorious ) workes goc not before faith and remiffion , but folow the  
fame.

## PSALME XXXII.

The perfecliō  
of Gods| wor  
kes Idecribed.  
ffhe i. key.

*Toe Prophet exhortheth to praife G; > < 4. describing his power, providence, mercie,  
&nd wifdom. 16. No filimion but by him : 20. ^nd therefore prajetb for bis  
helpe.*

The Pfalme of Dauid.

1. **D** E i o y c e ye iuft {4) in our Lord : (A) prayling becommeth the  
\*■\* righteous.

(4) Not in your felucs. fi) Praife is not comelie in the mouth of a finner. Fedi. : f.  
2. Conteſte ye to our Lord on (c) the harp; on (4) a pfalter often firings  
ling to him.

(e) In mortification, offering your bodies a lining hoſte , Korn. 11. (d) Of this in-  
frument this booke is called the Pfalter and it ſignifieth the obſeruatiō of the ten  
commandments, without which no praife yleafen God.

j. Sing yeto him (t) a new ſong : ling wel to him in iubilatiō.

(r) Praiſing God for the grace of Chriſt in the new teſtament.

4. Becauſe the (f) word of our Lord is right, and al his workes are (g)  
in faith.

(f) Gods rules and precepts are moſt iuſt and right. (4) He performed! whatfoeuer  
he promiſeth.

y. He loueth (/;) mercie and iudgement: The earth is ful of the mercie of  
our Lord.

(b) God euer ioyneth theſe vertues together.

6 .By (i) the word of our Lord the heauens are eilabliſhed : and by the  
ſpirit of his mouth al the power of them,

f) Gods

(1) Godsvord isomnipotent

7. Gathering together the waters of the fea, as it wer" in a bottel: putting the depths (4) intrcafures.

(It) Vnlnowen, as riches hid infecta places.

&. Let al the earth feare our Lord r and let al the inhabitants of the world be moued at him.

9. Because he faid, and they were made : he commanded and they were created,

10. Our Lord (i) diilipateth the counielsof nations: and he reproueth the cogitations of people, and he reproueth the counfels of princes.

(t) As in Babylon he confounded their tongues.'

ii. But the counel of our Lord abydeth foreuer, the cogitations (») of his hart in generation and generation.

(«) His abfolute vil is alwayes fulfilled.

n. Blc fieu is the nation, who fe God is our Lord a he people whom he hath chofen for his inheritance.

(») The people of Ifraeliu the old testament : and Chriftians of al nations in the new.

t;. Our (o) Lord hath looked from heauen: he hath feet al the children of men..

14. From his prepared habitation he hath looked vpon al that inhabite the earth.

1\$. Who (f) made their harts feuerally ; who vnderftandeth al their workes.

(p) Gods wifdom infinit.

16. The (y) King is not fatted by much power; and the gyant shal not be faued in the multitude of his ifrengh.

(s;) No pover in earth is of anie force without God.

17. The horfefayleth (r) to iatctie, (l) and in the aboundance of his force he fhall not be faued.

r) Of his mailer (f) or of himfelfe.

15. Bcnold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his merde.

19. Th at he may deliuer their foules from death: and nouriih them in famine.

10. Our foule expeârthour Lord ; because he is our helper and protctfrour.

n. Jkcaufe in him our han shal reioyce and we haue trailed in his holie name.

(i) Let thy merde, O Lord, be made vpon vs, as we haue hoped in thee, (r) O God voichhaft alperxeâioa) shci» thy morete in protoôing & fauing al that iuft in thec.

## PSALM E XXXIII.

Gods prouidence.  
The 3. key.

*King Daidby his t'wnc example, being deliuered from danger , exhorte lb al men to render thanbesfor Gods benefits: 1 x. shewing wberm sufisee confiteth, Z6. and-Godsfpcecai prouidenceaowards the suff.*

This Pfalmeis ilfocompofed in order of the Alphabet.

I. To Daid, when "he changed his countenance before *fa*) Abimelech, and hedifmift him, and he went away (i.^yg.zt.)  
(«) His proper name was Achis , 1. *Reg.* 11. but al Kings of Palcftina were called Abimcl <xh, as Pharaoinjfggypt, Nabuchodonofof in Babylon.

:x.T (b) W i l blcfle our Lord at (c) al time ; his prayfe alwayes in my 1 mouth.

(O I prayfe Godfe) both in piofperitic and adueriitic.

3. In our Lord *fd*) my foule lhal be praied ; let the milde heare, and reioyce.

(d) When I ferue'our Lord, my foule lhal be praied in his feruice.

4. Magnitie ye our Lord with me: and let vs exalt his name for euer.

5. I haue fought out our Lord, and he hath heard me ; and from al my tribulations he hath deliuered me.

6. Come ye to him, and be illuminated : and your faces dial not be confounded.

7. This (c) poore man hath cried , and our Lord hath heard him : and from al his tribulations he hath faued him.

(«) Euerie man, be he how poore foeacr, when he prayeth lhal be heard.

8. The *ff*) Angel of our Lord Inai put in himfelfe about them that feare him: and mal deliuer them.

(f) The proper Guardian Angel of euerie one.

9. Tall ye, and fee tha: our Lord is fweete: bleifed is the man , that hopeth in him.

10. Feare *fg*) ye our Lord al ye his Saints : becaufe there is no lacketo them that teare him.

(g) With filial feare.

it. The (A) rich haue wanted, and haue been hungrie: but they that feeke after our Lord ih al not be diminished of any good.

(b) The rich of this world icting their mind vpon their wealth , are poore in fpiritual giufts.

12. Come children, heare me: I wil teach you the feare ot our Lord.

13. Who is the man (*l*) that wil nane life : loueth to fee good dates?

(i) Euerie onedefireth to behappie, but he indeed lhal be happie, that fityeth from euil, and doth good.

14. " Stay thy toug trom euil: and thy lips that they fpeake not guile.

15. Turne away from euil, and doe good : feeke after peace and purfue it.

16. The cicsofour Lord vpon the iuft: and his cares vnto their prayers.

17. But the countenance ot our Lord is vpon them that doe euil things;

to destroy their memorie out of the earth.

(O God feeling al mens aftions & intentions, wil render as they deferue.

18. The iuft haue cried, and our Lord hath heard them : and out of al their tribulations he hath deliuered them.

19. Our Lord is nigh to them, that are of a contrite hart: and the humble of fpirit he wil fauc.

10. Manie are the tribulations of the iuft: and out of al thefe our Lord wil deiuiuer them.

ai. Our Lord kecpeth al their (I) bones : there fhall not one of them be broken.

(O Though the iuft fecinc for a time to be forfaken, yct God that giueth them internal frength, wil at laft reward and crownem them his owe guifts.

1 a. The death of linnetts is vne il : and they that hate the iuft (m) fhall offend.

(•J For their finnethey are fuffred to fai into more finne.

\* < O ur Lord wil redeeme the foules of his feruants: and al that hope in him (») fhall not offend.

(») Contrariwife thofe that accept of his grace, fhall finally not offend.

## ANNOTATIONS.

### PSALME. XXXIII.

I. *Ht chtngtd bit countmtmt.*) S. Auguftin by holic Dauids changing of his £ fecrer great countenance, and by changing the King of Geth his name, who in die booke of imiferie in the Kings 'where the hiftorie is recorded., isca Ued Achis. and herc Abimelech, gathc- •title of this reth that here is an hidden, and great Myfteric. Which he explicateth partly by in- pfaime. i terpneution-of the Hebrew names, but morce fpecially by. Dauids changing of his l countenance, which. prefigured Chrift, eternal God, becoming alfo man, and fo l malting great changes in the world. For as Dauid killed Goliath, and for his good l aft got enuic, fo Chrift ktling the diucl, and humiitiic in Chrifs members killing i pride, arc perfecuted by the wicked. For Chrift was both to the ruine, and Refur- 'Some become trefteion pfmanic. He changed Sacrifice and Priuftlood. The lewes bad facrificc O»orfe, feme according to the order of Aaron, in viftims of cattle, and this was in myfteric. better by .For there was not then the Sacrifice of-the bodie and bloud of our Lord : which the Chrift. faithful, and thofe that haue read the Ghofpel doc know, which Sacrifice is now Sacrifice and fpread in al the round earth. A little after; The Sacrifice of Aaron is taken away, and Pricfihood the 'acifice according to the order of Melchifedech began to be. He therefore, I changed.

nor *who*, changed his countenance.¶ Let it not be, I *Unovr not who* .for our |

Lord lefus Chrift. is sknoven jde would haue our health to be in his bodie and bloud. | From whence did he commend his bodie and blond f from his htmittiie. |

For vnles he were humble, he would neither be eaten nor drunke, behold Rÿod moft his highnes ; In the beginning was rhe Word, and *the Word* was with God. Jhis is bc-

and God. rbr Word. Loe the cucrlafting meate, and Angels cate it, fupcrnal powers comelow. cate it. celestial fpirits cate it, and they cate, and are fattcd, and the thing remain-

ned! whole, which fatiateth and rcioiceth them. How then hath tire wifdome of Heis our fa-God fed vs with the fame bread? he Word was made fiesh and dwelt in vs. It were cramantal too Ion" to recite this great Doflours whole difcourfc. He further sheweth that meate.

| Chrift difmifred the lewes, and went front them to the Gentils. Thou feekeft now Chrift left tht | Chrift Haith he} among the lewes, and findeft him not : becaufe he hath changed lewes & recti- | his countenance. For they {licking to the facrificc according to the order of Aaron. ued the octiis



## THE BOOK

file real pre-  
le»cc of Chrif  
(utile Sacra-  
mene,

held not the Sacrifice according to the order of Melchizedech, and haue loft Chrif: and the Gentils haue begun to haue him. Againe, this holie father willet vs to remember the Ghofpel: When our Lord Iefus Chrif fpake of his bodie, he faid: Voles you cate the flesh of the Sonne of man, and drinke his blood, you shaNot hanc Lire in you: occaufe he liad changed his countenance, this feemed as furie and madnes vnto them, to gtue his flesh to beateen of men, & his blood to be dnmkc, tnerfore Dauid was reputed madde before Achis, when he faid: you haue brought rliis maddeman vntome. Dothit not feeme madnes: Eate yc myBesh, anddrinke my blood & rie feetned to be madde. Thus S. Auguftin. Neuer imagining the figuratine interpretation of our new Sacramentarles: who fay Chrif gaue no more but a figure of his oodic & blood, forthen it had been eafily snderftood by the Capharnai:ts, and-no fuch contradiction nor mur muring had happened. YetS. Auguftin faith more plainly, i. more plaine may be: *Chrif caned bmfelfe in hu owne hand/* And'iow this can be done ' brethren ) in man, who can vnderftand c For who is caried in iii . owne hands? Aman may be caried in the hands of others, no man is caried in his owne hands. We find not how it can be vnderftood in Dauid according to the letter: but in Chrif we find it. For Chrif was caried in his owne hands, when giuinghis verie bodie, he faid.: This is my bodie ;.for he caried his bodie in his owne hands.

iatech.

c 3-j-1+

Notonly faith,  
but good wor.  
ltes with faith  
iufifie.

14. 15. *Staythyng*, i. re. ) Both thefe verfes, and frequent other places in the Pfalmes, shew plainly that iufice confifteth not only in faith, but in abftayning from cull and doing good: yetrequiring and prefupposing true faith, without which no workes are auay table to iufice, not to eucrafting life.

## PSALME XXXIII I.

Chrifts perfec-  
tion.

Die j. key.

*Dauid in figure of chrifi, prophetically by way of jnuotatine Godshelpes fere- sbeweth bit perfection . and the tufi reuenge "Vpon hit per/lcutours, 9. with praife to God. 15. Hu charme towards hu cruel aduerfaries, 17. v:m neuertbeles God punts beth, 20.'lor pretending peace in words, and in fail perfecting : 23. rendring to alas they deferuc.*

### I. To (x) Dauid himfelf.

( Danid fignifieth beloued jdcfirable, or ftrong of hand, that is Chrif, aboue al beloued of God, defired of man, the ftrong conquerour of death and hcl. S. Aug in hunc locum.

**I**V D e e ( D ) o Lord them that hurt me: ouerthrow them that impugne me.

(fe) By way of imprecation he prophecieth that God wilouerthrow the perfecutours of Chrif, and of Chriftians.

2. Take ft) armour and (d) ihiel: and rife vp to helpe me.

(ej Offenfue Cd) Deferrfiuc.

3. Bring forth the fword, and (f) ihut vp againft them, that perfecute me: lay to my loule: I am thy faluation.

(ej Freoccupate and preuent the malice of the perfecutour.

4. Let them (f) be confounded & afhamed, that feeke my foule.

(f) Such a punishment and confufion fhall be in the end vpon al the malicious, after that the iuft fhall haue overcome tribulations.

Let them be turned backward, and be confounded that thinke euil

aeainft

against me.

5. Bethey made as duft before the face of winde ; and the Angel of our Lord ftreitning them.

6. Let their way be made darkeneffe and flipperneife: and the Angel of our Lord pursuing them.

7. Becauſe they haue hid the deftru&ion of their fnare for me without caufetin vaine haue they vpbrayded my foule.

8. Let the fnare which he knoweth not come on him ; and the net, which he hath hid, catch him: and let him fall into the verie fame fnare.

9. But (r) my foule ſhall reioyce in our Lord: and ſhall be delighted vpon (>) his laluation.

(j) In the time of trouble in hope, (A) after deliuerie, in eternal ſaluation.

10. All my bones ſhall fay: Lord, who is like to thee?

Deliuering the needie from the hand of them that are ſtronger than he, the needie and poore from them that ſpoile him.

ii. (t) Vniuersall witneſſes ſaying vp, asked methings that (£) I knew not.

(i) Such falſe witneſſes riſe againſt Chriſt. Mat. 16. (^) Things that were not; for God himſelfe that knoweth all things, knoweth not that which neither was, is, nor can be.

11. They repayed mee with evil for good, I) fertilitye to my foule.

(i) They made priuation of my lite. - verified in Chriſt, not in Dauid, for he was killed by his enemies.

15. But I who they were trouble Ormeto me, (m) did put on cloth of haire.

(») All our Sauours life was penance for others. needing none for himſelf.

I humbled my lout in tanning and my prayer ſhall be turned into my comfort.

14. As a (n) neighbour, as our brother, ſo did I pleaſe. - as mourning and iorowful ſo was I humbled.

(n) Chriſt the good ſamaritane, that relieved the wounded man. Luc. 10.

15. And they (c.) reioyced againſt me, and (p) came together: (j) ſcenes were gathered together vpon me, and I was (r) ignorant.

(P 1) All this was fulfilled according to the letter in our Sauours paſſion. (r) Our Lord knoweth not a meane cauſe, why the lewes ſo perfecuted him, for they had no iuſt cauſe but meere malice.

14. They were difflipated, and not compund, they tempted me, they feared me with ſcorn: they gnawed vpon me with their teeth.

17. Lord (I) when wilt thou regard? (?) reſtor thou my foule from the lions.

(I. As Pſal. 11. and Mat. 17. Gd why haſt thou forſaken me? not deliuered me from temporal death? yet yielded me ſuch comfort, as thou gaweſt other Saints in their agonie? (<) A Prophecie of Chriſt's reſurrection.

ib. I will confeſſe thee in (>) the great Church, in a ſtraight people I will pray for thee.

(v) Prophecie of the Catholike Church as Pſal. ii.

19. Let them not reioyce ouer me that are my aduerſaries vniuſally.

(w) that hate me without cauſe, and twinkle with the eyes.

(W) This place is applied by our Sauour to himſelfe. Ioan. xj.

io. Because they fpeake indeed(x) peaceably to me : and in the anger of the earth fpeakingthey meant guiles.

(x) The PhariseesandHerodians laid : Mafter v c know that thou art a true fpeaker &c. meaning to iutraphim withtreafon.Mci.ai.

ai. And they (y) opened their mouth avvide vpon me<sup>t</sup> they faid, Wei, weljOur cies haue feen.

- (y) Thefame PharifeesandPriests lodged himworthy of death,and procured the people to crie: Crucifie him. crucifie him.

22. Thou haft feen, o Lord, keep not fdence: Lord depart not from me.

(\*) Againe his Refurreftion is prophecied.

2j; Arile and attend to my iudgement : my God, and my Lord vnto my caufe

24. Iudgeme according to thy iuftice,o Lordmy God, and let them not reioyce ouerme.

25.. Let them not fay in their harts : Wei, wel,to our foule: neither let thçm fay , We haue deuoured him.

26. Let (4) them blulh and be aihamed together, that reioyce at my euils.

(x') At the day of iudgement the wicked ſhal receiue ſentenceof damnation.

Let them be clothed with confuſion and flame , that ſpeake great things vpon me.

! 27. Let (ç) them reioyce and be glad,thatwil my iuftice: and let them fay alwayes : Our Lord be magnified, that wil the peace of his feruaut.

(i) The Bleſſed in eternal glorie.

28. And my tong ſnal meditate thy iuftice, thy prayfe al the day.

## P SALME XXXV.

Gods prou-  
der!ce.

The j. key.

*The Prophet deſcribeib the wicked nudici ofobſunate finrurs.6. ^igainfi which j  
heoppoſetb Godi inſittite goodnes, 9. withhis provident mrreu towards the  
worſt' and iuſti reward ofihegad; 11. praying to eſcape the dangeroue gulft  
ofpride.*

1. (4) Vntotheend,to (ç) the ſeruaut ofour Lord Dauid himſelfe.

f More ſpecially deſcribing xhe ſtate of mea in the new teſtament., then indie old. (4) Inſtruction for Dauid,not as a King, or a Prophet, but as the poore ſeruaut  
■of God.

2. np H e vniuft hath faid within himſclfe, that he (c) would finne;  
x there is no feare of God before his cies.

(c) Wittingly and reſojutely preferring wicked life before vertuous.

j. Because he hath done deceitfully inhis fight: (d) dut his illiquide  
may be found vnto hatred.

(J) God ſo hateth finne committed of meere malice, that he commonly reieâeth  
ſuch finners, and more often offereth new giace to thoſe, that finne of frailtie or  
ignorance.

4. The words of his mouthare iniquitte, and guile: he (e) would not

vnderitand |

vnler.tand that he might doewcl.

(r)Some ignorance is inuincible, when one hathagoodwil to leame,doing liis endeuaour to know the truthin doârline , & his dutie in manners j but can not get knowledge therof. and then he is excufed beforeGod, though he erre in opinion,or in fait jothers are negligent tolearne , and theirerrour is grolle ignorance, and is a inne, greater or leffe,according to the importance ofthe thing , which they ought, to leno's. Others are morexi ilful, defiring tobe ignorant : that they may iinne with the lede rcmorfc.or repining of their owne confcience , and this is affcôed ignorance, and mod hainous and odious finne. For whichGod often leauing them de-diture or ordinarie grace, which he giucthto others, they fai into reprobate fenfc, and into more horrible finnes.

5. He haxlt meditated iniquitic in his bed the hath fet himftift oheuery way not good , anti malice he hath not hated.

6. Lord(f; thy mercicis in heauen : and (') thy truth euen to the clouds..

(f) God doth not vtterly shut vp his mercic fromthettioft wilful & wickedfin-nen,but gi-ieth them foinctimes good motions , and fufficient helpe, that they may repent.be iuftified ,3c faued ,ifthey dot not wittingly harden thtir owne harts , and ilil wilfully rene! Gods grace.(g; For foGodpomifeth ( who is moft faithful; that he wil forgine finners,and recente them into his fauour againe, whenfocuer they refo.lii ig to ferae him, repent and ceafe to finne.

7. Toy iuiticc asthc hils of God : thy iudgements are great depth.

Mcn'& (h) bcaftsthou wiltfaue,o Lord,8. as thou (i)haft multiplied-thy mercies God.

(h, Thou,o God,that haft care of al creatures , not only of men but alfoof brute beafu, art cuer readicofthy part tofaue both moderate men, in whom the light of reafonremaineth,and alfo grofle fenfcles perfons, which are become brutish like horfe and mule 01 other beafts. (i) For fo our Lord multiplieth his merde.

But the children of men (/) dial hope iu thecouettof thy wings,

(fk) Ifct with condition that fendes or brutish men, muft become reafonable men, the children of me i, not colts , whelps, pigs &c. (l) Sinners thus conuerted shal not oniv haue al neccfiarics in this lite,as al liuing creamres haue in this world, but, alfo shal hope ofSpiritual, heavenly,& eternal gioric prepared for Angels,and children of men : as in theverfes folowing.

9. They fiial be inebriated with the plentie ofthy houfe : and with the i torrent of thy plcafurcthou (halt makethemdriiike.

to. Becaufe with thecis the fountaineof life : and in thy light wefhalfce light.

11. Extend thy mercic to them that know thee, and thy iuftice to them, that are of a right iurt.

i a. Let (m) notthefoote of pride cometo me ;and let not (nJ the hand of a linnet moueme.

(m)Lcft anie impediment hinder the obtayning and poffeffion of eternal reward, theiufult mult fpecially pray not to neinfected with pride: (n) nor beouercomeby the forcible tentations of other finners ,by perfafion , not euil example.

ij.Thercf» haue they tallen that worke iniquittie ttthey were expelled, neither could they Hand.

(o') Th-, firft finne,to wit of diuels, was pride, and mans finne was by perfafion of the diuel. (p; Neither of which could efcape punishment.

## PSALME XXXVI.

^ti exhortatio  
©contempt  
i this world.  
the 7. key.

*^ti exhortation net to enue nor imitatet: e euil, who for moſt part proper in this world, and are damned eternally: but to flye euil and doe good, did. confidering that God diuerfly permitted) and punished) t: e to it fed, and It few ifc comforted) and affittirti) tlx tuft, alfor ibetr good,*

This Pſalme is compoſed in order of the Alphabet, cucried iſtick beginning vrith a diners letter, to mone the reader to diligent attention, w hich may feme in piace of a larger commentarie.

i A Piaime (4) to Dauid himſelf.

(4) For Dauids and cilery iuſt mans infrudiion.

**H** A v e (b) no emulation toward the malignant: neither enue them .hat doe iniquitic,

(i) Neither be thou otrended that the wicked doe proſper in this world, nor imitate them that thou maiſt alſo preſpc:.

1. Becauſe (c) they ihal quickciy wither as grafie: and as the bloſibms 01' herbes they filial foone fai.

(c) For al this li fe & conſeqnctly the proſperitic therof is ſhort, and vneertaine. ? . id} Hope in our Lord and doe good: and inhabité the land, and thou

(e) inakbefed in the riches therof.

(di Put thy truſt in God, liuing content in this world: («) & he wil giucthee that is necceliarie.

4. Be delighted in our Lord: & he wil give thee the petitions of thy hart.

5. (ff) Reucalc thy way to our Lord, and hope in him: and he wil doc it.

(ff) Commaid althync affaires to God.

6. And he wil (?) bring forth thy iuſtice as light: and thy iudgement as: midday: y.bcfubicat to our Lord, and pray him.

(g) Partlv making verrue appeare to the comfort o: the vertuous, and example of others in this lire, but eſpecially in the next world.

Haue no emulation in him, that proſpereth in his way: in a man that doth iniultices.

8. Ceafe from wrath, and leaue furie: haue not emulation that thou be malignant.

9. Becauſe they that are malignant, ihal be caſt out: but they that expeâ our Lord, the lame ihal infierite (fc) the land.

(fey The land of the lining.

io. And yet alide while, and the fin^r filial not be: and thou fhalt ſecke his place, and ihal not find it.

it. But the mckc final infierite the land, and fi hal be delighted in multitude of peace.

tz. Thie tinner ſhal oberuc the iuſt: & ſhal gnash vpo him with his teeth.

j-. But our Lord ſhal iconic him: becaulche forefectli that his day ſhal come.

t «. Sinners haue drawn out the ſword: they haue benr their bowe;

-----

-

"

That

That they may deceiue the poore and needie : that they may murder ;  
the right ot hart.

15. Let (i) their owne fwords enter into their harts t and let their bowe ;  
be broken.

(1) By way of imprecation fasin manic other places' the Pron'.-ct foresheweth that  
wicked men shal fai into the euils. which they prepare for others

16. Better is a iittle to the iuft, aboue much riches of linnets.

17. Because the armes of linnets ihal be broken in pieces : but our Lord  
comhrmeth the iuft.

18. Our Lord knoweth the daies of the immaculate : and their inheri-  
tance ihal be for euer.

19. They ihal not be confounded in the euil time, anti in the dayes of fa-  
tine they ihal be filled : 10. because the finners shal perish.

But the enemies or our Lord forthwith as they shal be honoured and  
exalted, vanishing shal vaniish as fmoke.

it. The linnet ihal borrow, and not pay : but the iuft is merciful and wil  
giue ;

ax. Because they that bleffe him shal inherite the lād : but they that curfe  
him shal perill.

aj. With our Lord the ftepp of man shal be directed : and he shal like wel  
of his way.

14. When (/•'heshal fai, he shal not be brufed : because our Lord put-  
teth his hand vnder.

if U Though the iuft fall of frailtie or ignorance into venial finne . yet Gods trace  
shal stay him tint he fai not into mortal. The iuft fallcth feuen times in the dā- , &  
rifeth. Prou. 14.

15.1 haue becnyong, for I am old : and I haue not feen the iuft forfaken,  
(/) nor his feede lacking bread.

(1) So King David obserued : audit very rarely happeneth, that the iuft or their  
children are deftitute of neccel. i. ie sustenance in this world. If it chance in fo. ne, ir  
is to their greater merite. and is manifestly recompensed in fpiritual gv.ifu. In which  
icnf S. Balii expounded!, chat it is alwayes uerified. For God euer rewardeth good  
» or kescitner temporally, or fpiricuallv , or both waves. S. Auguftin aliotco. i. 3. in  
hunc Pfal. ) exempheth in Abraham, Ifaac, and Iacob with alni. fami. ie, who were  
forced to goe into other countries by reafon of famine, and by Gods prouidence weie  
there fustained. -Gen. 11.16.46. and S. Paul among his other tribulations mentioneth  
famine and thurft. 1. Cor. 11. v. a., Seeing therefore thefe fo iuft perfens fought their  
bread in r. cccf site, he expoundeth this holie Scripture in the Alk-norical fenfe, that  
the Church from her beginning i. i. lerufalcm to the end of the world, neuer wanteth  
the true word of God, true raich and doctrine, which is the fpiritual bread wher-  
with the foule is nourished.

16. Al the day he is merciful and lendeth : & his fecdeshal be inbleffing.

17. (m) Decline from euil, & doe good. - and (n) inhabit for euer & euer.

(m) In the fe tw i princ pies, Declining from euil and Doing good, true iustice confi-  
darli. (n) And he that finally obserueth thefe two points, meriteth and sha! poll-fie  
heauen.

18. Because our Lord loucheth iudgment, and he wil not forfake hi. faints :  
they shal be preierued for euer.

Thevniuft shal be punished; and the feed of (he impious shal perish,  
ip. But the iuft shal inherite the land : and shal inhabite for euer and  
euer vpon it.

-o. The mouth of the iuft shal meditate wifedome, and his tong shal  
Ipeake iudgement.

r/a.p.

j1. The law of his God in his han; and his steps shal not be fupplanted.

j2. The linnet confidercth the iuft ; and fceckth to (o) murder him.

(o) Todrawhim to mortalfinnce, which is death of the foule.

j;. But-out Lord wil not leaue him in his hands: neither wil he con-  
donine him, when iudgement shal be giuen of him.

54. Expect our Lord. and keep his way: and he wil exaltthee, that thou  
nnvft inherite the land: when the linnets shal peiishtbou shal: fee.

je. I haue feen the impious highly exalted, and aduanced as the cedars  
o: Libanus.

j 6 And I palled by, and behold he was not : and I fought him, and his  
place was not found.

57. Kccpe innocencie, and fee equitic : becaufe there arc (p) remaynes  
for the peaceable man.

(p) Rewards.

38, But the vniuftshal perish together : the romaines of the impious  
shal perish.

jp Butthefaluationofthe iuftis (i) of our Lord : and he is their pro-  
tecteur in the time of tribulation.

(i) Mans iuftice and wel doing is not of his owne power but of Gods grace.

40. And cur Lord wii'heipcthem , and deliuerthem : and he wil take  
them away from linnets , and lauc them, becaufe they haue hoped in  
him.

## PSALME XXVII.

*King Dauid, or ame other penitent, earnestly prayeth God to remitte his finnes,  
and mitigate the pames which he ac<sup>kw</sup>ledgeth himselfe to haue deferred,  
1 z. lamenting the afflictions which he suffereth by fuel, as femminei were his  
Jreinds, I<sup>a</sup>. wboje tentations le now rejifteth, trufnngir. God-, reftgningl im-  
l'elfeto Godswil, confessing bis owne intquitie, and humbly praying for Gods  
helpe.*

I. A Pfallme of Dauid, in (a) recordation of die fabbath.

(fa) In remembrance that by finne we loft the rest and peace, which man had in the  
fiate of iniocencie. fecondly we loft the peace of confciencie › thirdly the rest and  
peace of eternal felicitie.

1. t O r d ( b ) rebuke me not in thy furie : ( c ) nor chaftife me in  
l\_>. vrath.

(éy) Condene me not to eternal paine: (dnor) punish me in purgatorie fire; but purge  
nie foin this life, that ti e purging fire bentft reedful. Ft which fire (faith S. Aug.)  
though fonte shal be failed; grauior tauten eri tille ignis, quam quicquid poteft lomo

pati

pati in lue rtt.i; yet tl:at fire shal oc more grieuous, die wharfocucr a man can suffer in thisHfc-S Gregory alfoe: poundcth this fame place, as if Daudi fayd thus. I know it vii come to pafle. that after the end of this life, forne shal be cleafed by purging Hames fome shal be vnder the fentccc of eternal damnatio. But becaufe I doe eftcme that trafilerie fire more intolerable then al prefent tribulation , I defienot only not to be rebuked in furie of eternal damnatio. , but alfo feare to be purged in the wrath of tranfitorie correption. Thou therefore , o Lord , whom I ferite in my fpirtcjwbom I know to be the Sauioourof al men, rebuke me in furie of perpetual damnation, nor chailece me in wrath of purging punishment. 5 « ^innnat. Pf. 6. ;. Beacufc(¿) thy arrowes are fait flicked inni e: and thou hail (e) fainted thy hand vpon inc.

(d) Affii£honsof mind and bodie font by thy iuftiudgment. (r) Thou haft truck me with an heauie hand.

Thert is (/) no health in my flesh ad (g) the face of thy wrath: my bones h\*ue no peace at (t) the face of my fmnes.

(f) I already feele in my flesh. in al my bones, and powers, great affliction, f^ confiding thy iuftice ffe; and my firmes.

5. Beccau. e mine iniquities are gone (») ouer my head: and asa (¿) bea- tile burden are become heauie vpon me.

fiJiM Chichare exceedingly increafed. almoft ouerwhelming my fpirit. fkl Sinnes not washed away by pncance by their weight carie the foule into more and more wic- itednes.

6. My (7) Acarres are putrified and corrupted, becaufe of my foolishnes.

(I) Stil corrupting thofe parts which were whole before. as a peftered fore that is not cured.

7. I an. become miferable, and am made (mj) crooked cuen to the end : I went forowful al the day.

fn? Not able to goc ftreight to doe anie good worke, being gtrillie of grieuous ftiue.

.8. becaufe (a) my Joyncs are filled with Ululions : and there is no health in my hcfti.

(n^ Concupifcence ftriuing in me.

9. I am afflicted and am humbled exceedingly: ! (0) roared for the groa- ning o: my han.

,f-J From the forrow of my hart my voice hath broken out into clamour.

10. Lord (^) before thee is al my dcfirst and my groning is not hid from tiicc.

(T) O God thou knoweft my defire, to be refcorted to thy fauour.

n. My hart is troubled, my Itrengih hath forfticn me : and the light of mine óes, and the fame is not with me.

n. My (j) ffeinds, and my neighbours haue approched, &: flood againft me.

fq) Thofe that v're my freinds and ¿ companions in. finne are become myne ene- mies, becaufe I forfakethem.

And they that wrenecre me , flood far oft : ij. and they did violence which ought my toulc.

And they that fought me cuils (r) fpakc vanities: and meditated guiles al the day.

(rz) Soigh: by al mcans to intangle me againe.

14. But I as (j) one diate did not heare : and as one dumme not opening



## THE BOOK

his mouth.

15. And I became as a man no: hearing\*: and not bailing reproofs in his mouth.

16. Because (t) in thee, ð Lord haue I honed, thou wilt beare me, O Lord my God.

(«) I Now. relie vpon thee, o God.

17. (>) because I faid; Left fotnetime mine enemies rcioyce ouer me, and whiles my ícete are moued, they fpake great things vpon me;.

(-J For this caufclain returned to ilice and doc pray that mine enemies may net pre uail againft me.

id. Because I (nr) amreadie tor fcourgestand my forow is in my fight alwaies:

(w I refigne my felfe to thee.

19. B ecause (x) I wil declare my iniquitte : and I wil (y) think for my linne.

{.») Though thou knoeft al, yet with mmith confeiTion is madeto faluation. (y, And I meditate of that which my finne hath deferred.

20. But mine enemies line, and are confirmed ouer me: and they are multiplied that hate me vniuftly.

21. They that repay euil things for good, detracted from me: because I folowed goodnes.

fa O! kind of detraction is in repealing tecret faults, an other in taming and imputi íg falfe crimes, the third (here mentioned)!!! calling vertue vice, as penance cyphochrifie.

22. a; Forlake me not, o Lord my God, depart not from me.

Attend vnto my help, o Lord the God ot my valuation.

fapGrant me Lord final perteuorance in thy grace. and teruice.

## PSALME XXX Vili.

Gods proni'

.deice.

Tac: M''

*tuf man in remedies perfection refolueth to iuffer al -with peace and jilence'.  
5. praying God to take him from this v>otld, cenfefs mg tbe yanitie theroffi. and  
relying on Gods providence ( | I. yfiopvnishetb man for bis finiti l) prayetb for  
releagl é.*

1. Vnto filthe end, to Idithun himfelfe, a canticle of Dauid.

(«) Some expound this Pfallinc of the leues in captiuitie in Babylon , but this title, and the matter contei, ned shew, that it rather petcinc thto thenev Tellament. (b, To befongbv Idithan and his teolers & fucceUours, or rather by Chri (Hans.

2. T (c) H a ve faid: I wil keepemy waies, that I offend not in my tongue.

I (') Weake men in affliction, nor abietti delinei themfelues, feche reuenge , by murmuring and other euil fpeeches, but the per left refoiue torule their tongues: I haue fet a gard to my mouth, when the finner ftood againft me.

-, I was dumme and humbled, and kept filence (<f) from good things: and Irlmv forrow was renewed.

(d'y Euenw torbeare fometime from their ovne itift defence : (r) though therby they indure more perfection,

4. Myff) harr wared hote within me: & in mv meditatio a iyrei hal burne.

(ibSoroW | Jpprefed maketh the hart to burne with zclc and indignation.

i

\$, I hauefpoken in my tong:Lord(^)make mine end knowne tome..

( » . If it inay picafce thee, let me know how long I shal hue , deftring to dyet: as  
fuiasdcifred. i./çf< ”’.

And the number of my daies what it is: that I may know what is  
lacking to me.

6. Behold thou haft put my dayes mcafurable. and my (h) fubfranca is  
as nothing before thee.

(h) My life andai that I haue is as nothing compared to thy eternitie.

Doubtles al things arc vanitie, cucric man liuing.

7. Surely manpaiieth as(i)an image, yea and he is troubled (kg) in vayne.

(i) As a diado'» or image appearing in a gialle, which is quickie forgot (k;.  
Therefore there is no caufe man should be troubled in mind for temporal milcries.

He gathcrcth trefaurc. and knowcth not to whom he lirai gather them.

8. A n d now what is my expectation? is not our Lord? and my fubftance  
is with thee.

9. From al mine iniquities deliuer me: (!) a reproch to the tooliith thou  
haft giuen me.

fZ; Thou haft fuffered me to bereproched by the foolish that proffer in this  
world..

10. I was dumme, and opened not my mouth, (nf) becaufe thou didft  
it: JI. Remouc thy fcourges from me.

(m) I know my trioulation is by thy providence.

ii. By the itrengh of thy hajid. I haue faynted in reprehensions, for ini-  
quiti thou halt chafited man.

And thou haft made (0) foule pyne away as a fpider: but vaynly is  
eucric man troubled.

(<) My life deayeth as a spider hauing fpentalhermoyfture.

11. Heart my prayer, o Lord, and my petition; with thine cares receiue  
my toares. Kecpe notiillence: becaufel am a (p) Itranger with thee, and  
a pilgrimc, as my fathers.

(f, Al men are Itrangers in this life, heauen being our home.

14. Forgiue me, that I may (^) be refreshed before I depart; and (r) shal  
be no more.

(f, That I may recoucr fpiritual ftrengh in this life: (r) after which I shal not  
be uillatc to doc free workes offatisfaion nor mērite.

## PSALME XXXIX.

*chriſts faithful members after long expeſſaun congratulate his camming in fleſh.* Chriſts com-  
ti. *H' çir'fling his [peach to Lts Father. projegeth to perform' the J(edcm- ming and re-  
ption of mankind, and to denounce the ſame in the whole world. uz. prage the jor deeming of  
bts jeruants)~nderta[ing to (atſſie for their finnes.* The ^cy

i. Vnto (a) the end, a Pfalme to Dauid himſelfc.

(a) Perteyning vnto the neue Teſtament.

1. C" X p e c t i n g (ç) I expeóted our Lord, and he hath attended  
EL to me.

(g) The faithful of the old and new Testament reioyce in the coming of Christ.  
 j. And he heard my prayers, and brought me out of the lake of miserie,  
 and from the myre of dregs.

And hath let my feete vpon a rocke : and hath directed my Heps.  
 4. And he hath put a new canticke into my mouth: a song to our God.

Manie shall see, and shall feare: and they shall hope in our Lord.  
 5. Blesfed is the man, whose hope is in the name of our Lord: and hath  
 not had regard to vanities and false madnes.

6. Thou hast done manie thy cruelous things, o Lord my God : & in  
 thy cogitations there is none that may be like to thee.

1 (c) haue declared and haue spoken : they ( d ) multiplied aboue  
 number.

(c) Christ by himselfe and by others preached the Gospel of saluation. (d) The  
 multiplication of Christians thereby.

7. (tj) Sacrifice and oblation thou wouldest not: but (Jl) cares thou hast  
 perfit to me.

(tj) No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne  
 of man. (Jl) Christ by the care of obedience performed the redemption of man by  
 his death, as was determined from eternitie, S. Paul for ; cares) faith ( bodic. ) See  
 Annotations Heb. 10.

Holocaust and for sinne thou didst not require : 8. then said I, Behold  
 I come.

In the ( g ) head of the booke it is written of me, 9. that I should doe  
 thy wil.-my God I would, and thy law in the mids of my hart.

(5) The summe of holie Scripture is of Christs Incarnation & death for redem-  
 ption of man.

10. I haue (Z) declared thy iustice in the great Church, loe I wil not faye  
 my lips: Lord thou hast knowen it.

(h) Again Christ inculcated! the preaching and receiuing of his Gospel in the  
 whole world.

it. Thy iustice I haue not hid in my hart : thy truth and thy saluation  
 I haue spoken. I haue not hid thy mercie, and thy truth from the (i) great  
 Council.

(i) In the greatest and wisest congregations of this world, Christ concealeth not  
 his mercie and truth. So himselfe professed before Annas, Caiphas, Pilate, and their  
 counsels. Saint Paul preached Christ at Athens, and in maner of nations, and for the  
 other Apostles. For their voice went into all the coasts of the earth.

11. (A) But thou, o Lord, make not thy commiserations farre from me :  
 thy merde, and thy truth haue alwayes receiued me.

ffej The Prophet now speaketh in the name of (Christs mytical body) the Church:  
 praying to be made partaker of mercie, and to be deliured from euils.

ij. Because euils haue compared me, which haue no number : mine  
 iniquities haue couertaken me, & I was /) not able to see.

(t; The finnes also those which belicue in Christ are for manie, that they can not be  
 fully seen in particular.

They are multiplied aboue the haire of my head : and (m) my hart  
 hath forfaken me.

(m) I almost faint in confidering for manie and for great iniquities amongst those  
 that profess the Christ.

14. It may please thee, O Lord, to deliver (n) me: Lord, have respect to me, O Lord.

«The whole Church prayeth in the name of Father, for the infirm members.  
 15. Let (e) them be confounded and ashamed together, that seek to move  
 foul to take it away.

(o) The Prophet foresheweth that the reprobate for their obdurate malice, seeking  
 to hurt others shall be confounded.

Let them be turned backward, and be ashamed that will me evils.

16. Let them forthwith receive their conflict now, that (f) say to me. Well,  
 well.

(p) That scornfully say. Well, well, wishing all evil to good men.

17. Let all (<) that seek thee receive an obnoxious pentecost, and let them  
 that love thy valuation, say always; Our Lord be magnified:

(<f) Which not only in mouth and outward profession, but also in sincerity of heart  
 seek thee, may with confidence receive, and praise God.

18. But (r) I am abeggar, and poor: Our Lord is careful of me.

(r) Christ speaketh in the name of a sincerely repenting, whose sin he  
 taketh to redemption, and wash away by his passion.

Thou art (f) my helper, & my protector: my God be not slack.

(f) The faithful of the old testament pray for Christ's first coming into this  
 world, & the faithful now pray for his second coming to purge his Church, and to  
 reward the good.

## PSALME XL.

*The Prophet pronounceth them happy that shall believe in Christ, committing themselves to his  
 lot and power. j. Christ describeth his own poor afflicted fate in this life, and Resurrec-  
 tion for him who is to (it is said) for the sinners of the world; the malice of his adver-  
 saries, & especially of Judas, & lastly by reason of prayer, prophecy his own pe-  
 nance.*

I. Vnto (4) the end, a Psalm to David himself.

«Concerning to the new testament, as appeareth by the words alleluia by our  
 Saviour.

This Psalm is also applied by the Church in the office of the field, whom who for-  
 ever forsaketh in that case, in any hope to have assistance in their own necessity.

J. 43 LBSSD is the man that understandeth concerning the needie,  
 And the poor (c) the evil day our Lord will deliver him.

(4) He is happy that is not scandalized in Christ (Luc. y. v. tt.) comming in po-  
 verty, & suffering extreme afflictions. f. He that trusteth in Christ, notwithstanding  
 the contrary motives of his worldly misery, shall be delivered by him in all distress.  
 j. Our Lord (a) preloves him, and give him life, and make him blessed in  
 the land: and (e) deliver him now: vnto the will of his enemies.

(d) Our Lord will give to such servants more grace in this life, and glorie in the  
 next. (//) Not suffer him to be overcome in temptations.

4. Our Lord help him (f) upon the bed of his sorrow, - thou hast turned  
 all his counsel in his infirmity: ie.

## P S A L M E X: L I.

*Tūfertunt Jtftre ofthe iuf, G, much ſlitted io tin life, 12. ſnd afured hept of* Eternal ſlorv  
The to.kcy.  
*ticrmd toy.-*

## I. Vn:othcend,vnderftandingtothefonnes of (x) Core.

(«) The fonneso.-Core reptnced.and departed from their fathers ſch'iſme, and io efcapcd miraculouly the horrible pit of damnation,into whichtheir father and his complices ſcl. Num.ix.v. lo.Hv Which example al ſcduccd and decciued Chrillians are admoniſhed , not to perfiſt in ſch'iſme or other finnes And wordlie men,a inbi- crous ofhonour be waited to delire ſc ſeekcGod abone al tilings, firſt of al the king dome of heauen ſ tobe lining mem bers o; the Catholike Church ) and the iuſtic: thsroſtofeckethings which arc abone,no: w.lic.t arc vpon the earth! left heldcuoar them,as it deuoued the complices of Core.Num ifi.v.ji. †

1. E) V en as the hart ( ſ ) defireth after the fountaines of waters : ( c )  
d—fo doth my foule delire after ihce,o God.

(k) A hart waxing old,and burdned with much haire,and great homes, drawetha ſc-pent into his noſethrcls: fo being infected withpoyſon , defireth moſt ardently to drinke,and afterwards caſteth his homes,and haire, and becommeth as it vere yong agame. (c) With fuel) ſeruent delire a true penitent, feeling himſelfe infected wiin poyſonrof finnes, ſecketh the water of Gods grace. †

j.My foule hath thirllcd after God (ſ/) the Itrong (e) lining : (f) when ſhal I come and appeare before the face of God?

(J «jGod is omnipotent,and indeed the only true lining God : diuclswho arc ho- noured in idols,can do: no more thenGod permitteth, and fo they-can kilthe fouls, i chat content vnto their tentations,but can not rettore ſpiritual lire agaiuc. (ff) The foule being iuſtified,and ſtil affaulted with new tentations defireth tobe with God 4- My (jateares haue been breadsvnto me day andnighttwhilesitis ſaid I to medayly:(6)Whereiſthy God?

(t) I Iſaac had no ether rcfcction,but to-ler.ific my forow with weeping, (h) The wiewed exprobate the iuſt,as though God would neuer help: them,becaufe heſuffFc- reth them robe fontetiines long in tt initiation.

5.Theſe things haue I rcmcmbred,and hauepowred out my foule in me, becaufe I ihaſpaife into the place,(1) of a merucloous tabernacle, euen to the houſe of God.

fi) King Daid wasnot permitted to build the temple , mudi leſie did he enter into anic ſuch Incr.tclo.1s tabernacle in his mortal liſe,but m.tft needs be vnderſtood, † to ſpeak thereof the hcauenlie tabernacle,prepared by Chriſt for his ſeruants.

In the voycc of exultation,and conf-ilionthc found of one teaiting.

ſ.Why (4) art thou forowrul my foule? & why doltthou trouble me?

(t) The Irophet comforteth himſelfe,or auie iuſt foule,in the hope of eucrlaſting toy.

HopeinGod, becauſcyct If/) wil confeſſe tohimtteialuationofmy countenance, y.and my God.

(l) I renderthankes and praifes.

M) foule is troubled toward my ſclſe ; therefore wil I be mindful of

thee from th: land (m) of Iordan, and Hermonijm from the litle mountaine.

(m) Al this liten like to the fmalftreit place berreen Iordan and a litle hil called Hermoni)m, but from this ftreitnes the hope of the iuft is, to be placed in heauen.

8. Depth (») calieth on depth, in the voice of (e) thy floud-gares. Althy highthings, and thy waucs haue pafled ouer me.

(n) One tentation ftill fucccedeth another (ifo) and the fame fo great, as if God opened the gates, and fuffered them to ouerflow like fluddes of water.

9. In ( / >) the day out I Lord hath commanded his mercietand. (-5) in the night a fong of him.

(p) But God helpeth in opportunitie, not futiering his feruants to be tempted aboue | their iirength, giuing them fruit with tentations: (0) yea in the greateft tribulation, | he giueth ordinarily moft comfort, making them find fpiritually in hart, if not alfo | in voice.

'With me (r) is prayer to the God of my life: 10. I wil fay to God : Thou | art my defender.

(ft) One fpecial meanes to procure diuine confoletion is prayer in diftreffe.

'Why haft thou forgotten me' and why goe I forowful, while mine enemiie afflicteth nie'

i i. While my bones are broken, mine enemies that trouble me haue vpbayded me:

While they fay to me day by day ; Where is thy God?

n. Why art thou heauie, o my foule? & why doft thou trouble me? ( / ) Hopc in God, becaufeyetl wil contrefte to him. the faluarie of my countenance, and my God.

/ f) Still life iuft foule taketh comfort in a fluted hope of faluation, the eternal, vifion of God.

## P S A L M E. X L 11.

line God the  
I · Trinitie.  
j: the j. key.  
I

*The tuft ; nuociteli Gods [entente upatnft the deceitful, that ferite his, fintuui ouerthroxr, ^ ick, nox vleedgtb bis / jelp, from ^ilmigbtte God the B. Trimile, in thofte yij'ton glorie confili th.*

I. A Pfalme (li) of Dauid.

(4) Holie Dauid often prefiguring Chrift, herereprefenteth eucrie faithful feruant of God, and particularly ■ when they begin a great and holie worke ; as when Priests celebrate the diuine Sacrifice, they with their of siftants recite by interchangeable | verfes this Pfalme. [ / ■

I V D g e ( / >) me, o God, & difterite my caufefroth the nation not holie | from the vniuft and deceitful man (c) deliuer me.

(i) After that we haue examined, and prepared our felcus to them oft holie Sacrifice and Sacrament, according to s. Paul admonition (let a man prone himfelfe, and focate tiis bread, & drinke this chalice, t. Cor. t i. j we pray God, to iudge between our true fincare intention, and the vniuft deceitful endcaoursot our enimie: (c) and loto deliuer and protect vs from futile malice.

1. Because thou art God (i) my strength. (e) why haſt thou repelled me? and why goeſt thou ſorrowful (f) whiles the enemy afflicteth me.

(J) With thee I can doe any thing, without thee nothing, (r) thou ſeeſt ſometimes not to regard me, (f) whiles temptations are more fenſible than thy grace.

Send forth (g) thy light and thy truth: (b) they have conducted me, and have brought me into thy holy hill, and into thy tabernacles.

(g) As thou haſt brought Chriſt the light and truth into this world, grant vs the ſame now in particular. (h) Theſe two gifts of God, the light of knowing our duties and truth, with ſincere intention to performe the ſame, have brought vs into thy Church and vnto thy Altar.

4. And (i) I will goe in to the altar of God: to God, which (4) maketh my youth joyfull.

(i) Accompanied with light of truth, & ſincere intention, we confidently approach vnto thy Altar, o God, (k) who changed our old corruption into newneſſe of life.

5. I will confeſſe thee (Z) on the harpe (m) o God (n) my God: (0) why troubleſt thou my brow, O my ſoule? and why doſt thou trouble me?

(f) But to this purpoſe we praiſe God on the harpe, mortifying our affections.

(<) (n) The former word is of the plural number in hebrew, Eloim, the other of the ſingular, ſignifying the Bleſſed Trinitie, ene God. (0) Thou needeſt not trouble me, my ſoule, becauſe thou art penſive or deſolate.

6. j Hope in God, becauſe yet (j) will he ſaluate him: the ſalvation (r) of my countenance, and (f) my God.

(p) But truſt in God, (y) praiſe him, (r) whom! hope to ſee face to face, the true eternal God.

## •PSALME XLIII.

*The Prophet deſcribeth the firſt calling, and difficultie ſtate of the Iſraeliſh nation, The ſtate of  
6. their proſperitie at other times. 10. lignine their afflictions in captiuitie, j^Vcy.  
and perfeccion:.*

1. Vnto (4) the end, for the ſakes of (b) Core to vnderſtanding.

(«. Though this Psalm doth firſt and literally pertaine to the people of Iſrael, yet all things happening to them, were in figure of the Chriſtian Catholike Church, which began with difficulties, afterwards prospered, and againe ſuffereth much perfecution. (b) Core ſignifieth Caluſus, bouldſhall Caluſaria, a ſcull, or place of ſculls: the name of the place where our Sauour was crucified, the children of Core imitate the children of Chriſt. S. Aug.

0

1. /"> God we haue heard with our cares: our fathers haue declared to vs.

The (t) worke that thou haſt wrought in their dayes: & in the dayes of old.

(7) The particular calling of Abraham out of Chaldea, proteſſion of him, and Iſaac, and Iacob, the excluſion of all Iſrael out of Aegypt, and eſtabliſhing them in the promiſed land of Chanaan, with innumerable great, & ſtrange things done for them.

3. Thy hand deſtroyed the nations, and thou didſt plant them: thou didſt

afflict the peoples, and expel them.

4. For( *d* ) not by their owne fword did they poffefle the land, and their owne arme did not faue them:

(*d*) The Ifralitics conquered not by ordinarie power, but by the miraculous hand or God. See clofuc 13.

But thy right hand, and thine arme, and the illumination of thy countenance : becaufe ( *e* ) thou waft plealed in them.

*it* : Not that this people defcrved of themfelues. but of Gods free eleõion , al the world being wicked , he gaue peculia grace to Abraham , Ifaac , Iacob, and fonre others, & then for their fakes protected the whoie people, in them confcruing a vi- fiole Church.

5. Thou art the fame my King and my God : which commandest the fal- uations of Iacob.

6. In ( *f* ) thee we shal turne out our enemies with ( *g* ) the horne, & in thy name we shal contemne them that ryfcvp againft vs.

(*f*) As in former exemples, fo in Dauidstime, not mans strength , but Gods hand gaue them great victories. ( *ii* ) *As* ancxewith his horne caitheth a final thing into the wind.

7. For I wil not hope in my bow : and my fword wil not faue me.

8. For thou haft faued vs from them that afflict vs: and them that hate vs thou haft confounded. 1-K « - 1  
17- »\*

9. In God we shal beprayfed al the day; and in thy name we wil confeile | 8-  
tor cuer.

10. But ( *A* ) now thou haft repelled and confounded vs: and thou wilt not goe forth, o God, in our hofts.

(*A*) The Prophet torctelleth that after prosperitie God would fuffer the Iewes to fai intãcaptiuitie, & manie afflictions, which alfo lignified allegorically diuers flates of Chiifts Church.

11. Thou haft turned vs backe behind our enemies : and they that hated vs fpoyled forthemfelues.

ti. Thou haft giuen vs as (heep that arc to be cate: ; and thou' (!) haft difperfed vs among the nations.

(*i*) The Iewes arc now mcruclouffy drfperfed and denrefled.

15. Thou halt fold thy people ( *^* ) without price : and there was ( */* ) no multitude in the exchanges of them.

(*k*) In the deftrucion of Icrufalem the remnant of the people were fold for fmal, as it wree for no price. They had fold Chrift for thirtie pence (*id*) a id now no mul- titude, nor number of money at al was giuen forthem, but thirtie of them were fold for onepennie. Iofephus de belloludaico.

14. Thou halt made vs a reproch to our neighbours , a fcorne and moc- king ftocke to them that are round about vs.

15. Thou haft made vs tor aparable to the Gentils: a wagging of the head among the peoples.

16. Ai. the day my lítame is againft me, and the confufion of my face hath couered me.

17. At the voyce of the vpbrayder, and the reprocher : at the face of the enemie and perfecutour.

18. Al thefe things haut come vpon vs, ( *m* ) neither haue we fergetter



thee: and we haue not done wickedly in thy teftament.

(m; Vntil Thrifts paffion the lewish people did not wholly fai from God and true religion. And of them 'rere chufen the Apoftles, and manie others, that founded and propagated the Church of Chrifft.

19. And our han hath not reuolted backward : & (n) thou haft declined our paths from thy way.

(n) The negatiue particle is here vndeftood by zeugma, according to the hebrew, thus: Oar hart hath not reuolted backward, neither halt thou fullered our paths to decline from thy way.

10. Becaufe thou haft humbled vs in the place of affliction, and the shadow of death hath couered vs.

it. (o') If vte haue forgotten the name of our God, and if we hauefpred forth our hands to afrange God,

fo) An other hebrew phrafe, if ve haue, for, we haue not.

11. Wil not Godenquirc ot thefe things ? For he knoweth the iecrets of the hart.

Becaufe (p) for thee we are killed al the day : we are efteemed as sneepe of flaughter.

fp) The Prophets and others, perfcuted partly before Chrifft, much more the Apoftles, and other Chriftians in the new Teftament.

23. (f) Arife, why fleepft thou, o Lord Arife, and expel vs not to the end.

(s; y A prayer in afflidion.

24. Why dolt thou turne away thy face, forgetteft ourpoucnic and our tribulation?

25. Becaufe (r) out foule is humbled in the duft : our (f) belile is gleyed in the earth.

(r) V'e are at deaths dore, readieto become duft. ff) Lying asgroueling forowing on the earth: Arife Lord, helpe vs. and redeeme vs for thy name, til thou deliuer vs from thefc triolati ons.

## ■ PSALME XLH 11.

*Dauid /mgularly moued to hart and tongue,] prof'tec. eth Cbrifls excellence, in- Chrifft rofft  
downghis Church with mefl wortlie dowries 11-31 way of ex'ortatton excellently in  
fores-ewtng ber internal and external beautiesiy jO tuthferfeiu! jucceftonof dotting his  
Paffours: feeding weftlyeuen to worldsend. Church^,*

1. Vnto C4) the end, forthem, that shal be changed, te' to the fon- nesot Core, (d) 'orvndeftanding, (e) Canticle for the beloued.

(« Perteyning to the new Theftament, (b) Gentils conuerted from paganifmeto Chriftia itie : ft) and al others returning from fchifme. or other finnes. (d; for their intrufion. This Pfalme is a manage foug of the beloued bridgrome and bride, Chrifft and his Church.

2. x 4 Y (f) hart hath vttered (g) a good word : I tel my workes (h) I VI to the King.

(f) I haue

(/; ! hauerreceiuedby diuinehnpiration in my hart and cogitation , (5) a moft high Myfterie. (l>) To the honour therfore and glorie of this King (whom I fecrectly fee in my hart) Ivtter and referre al my works, and this particulari Craticie.

Ny (j) tongue is the penne of a fcribc, that (/<) writeth fwiftly.

(>) Fromthc abouidance of my hart, my tonguealfo fpeakcth, (k)& thatpre- fen-ly without delay.

5. (i) Goodly of beautie abouethc Tonnes of men, grace is powred abroad in thy iips : therfore hath God blcffed thee for eucr..

(l) Defcription of Chrift, moft excellent in al internal and external gifts.

4. Be (■) girded with thy fword vpon thy thigh, o moft mightie.

(m'j The Prophet feeing in fpirit the perfctions which he wifeth in Chrift , in manner of congratulating, defcribeth his fortitude, fighting againft the diucl for th : Clr. irch.

5. With thy beautie and fayreneffé (») intend, (o) proceede profferoufly, and (p) reigne,

(,n) Purpofing, (o) profectiting, (p) and perfecting the conqueft, and fo éftabli- fhing thy fpiritual Kingdome.

Beaufe of (^) truth, and (r) mildenefle, and Çff iufticet and thy right hand fnal conduit thee merueloufly.

(7) Not with warlike armourof this world , but by aftaulting the aduerfarie with i truth, (r) defending thy felfe and thy foldiers with the fhield of mildnes , ff) and ; ftrixing the encmic with the fword of iuftice. Which right force of fpiritual fight ! hath merulous good fuccelfe. '

6. Thy (t) iharpe arrowes, the ("k) peoples vnderneath thee fhall fai into l the harts of the Kings enemies.

l (l) Preaching of Chriffs Ghofpcl, his grace mouing the harts of the hearers , is ! liuclic and forcible, more pearcing then anietwo edged fword. ('v) The example of people connected, fhall moue the harts of the aduerfariesto come alfo vr. to the truth.

7. " Thy featc o God (■») for euer and cuer: a rod of direction the rod of thy Kingdom.

i (w) Chriffs Kingdom fhall hauc no end. Luc. t.v: jj.

l 8. Thou (x) haft lotted iuftice , and haft hated iniquitie: therfore God, ! (>) thy God, hath annoy need thee with the oilc of gladnes (j) abone thy tclowes.

(x ) Thou defendeft and rewjrdeft the good , finally forfakeft and punisheft the wicked. (y ) More peculiarly the God of, Chrift. by hypoftatical vnion. rx) Diners Kings (as Daud himfelte, Iofaphat, Bacchias, and Iofias, ' were as godlie as Salomon, and perfeured good to the end, which is doubted Salomon did not ) but Chrift incomparably was anointed, & indued with al graces aboue al Kings.

9. f4) Myrrhe, and (ç) ATees, and (c) Cama from thy (ç) garments, from houfes of yuorie jout of the which 10. (e) the daughters of Kings haue delighted thee in thy honour.

, Mortification which confcrueth fró putrifying. (T>) humiitc afwaging pride, (eç) being final in she firft fpring, growcth great, (d) Humanitic aflumpeed , and fan- flirted perfons , in whom Chrift dwellcth as in cleane, fshining , odoriferous houfes.

Sincere faithful foules moro deare to their fpoufe Chrift, then daughters of l temporal Kings.

l 11. The (/) Queene flood on thy right hand in golden rayment: com- piled with (^) varietie.

(f) The Catholike Church, in faith purified as gold. ' (g) w ith varietie of ftate<, as Clergie , Laity, and diuers forts of religious Orders, and other prbfefsions, alvnted

jal «nitedin thefame faith, hope, and charitic.

i (h) Hearc daughter, and (z) fee, and (/; incline thyne care : and forget  
l thy people, and the houle of thy father.

l (T) Carefully al that Chriftthy fpoufe fpeaketh to thee by his Spirit, (i) Dili-  
gently put the famcinctaftife: (kj withal obedience and teadiynes, and returnenot  
l to former infidhtic, norto corrupt life.

Ia . And the King (r) wil couet thybeautie: becaufe he is the Lord thy  
God , and (m) they fiaal adore him.

(l) Chrift loueth the Church adorned with his guifts, (») and mutually hisxrue  
children loue and ferue him.

13 And the daughters (») of Tyre with guifts, al the rich of the people  
iiaal befeech thy countenance.

(n) Manie of al nations fubmit themfelues, and al that they haue to Chrift.

14. Al the glorie of that daughter of the King is (o) within, in (p) borders  
of gold, I5. clothed round about with varieties.

<«) Internal vermes are moft fpecial ornaments : (p) exterior are required to  
edifie others in diuers forts o. vertues.

Virgins lhal be brought to the King after her : her (r) neighbours  
lhal be brought to thee.

(c; l By this meanes manic more are conuerted to chriftianitie (fr) and one countrie  
i. iuiteth and draweth an oilier.

16. They fhall be brought in ioy and exultation ; " they fhall be brought  
into the temple of the King.

17. For (f) thy fathers there arc borne fonnes to thee: thou (halt make  
them Princes otter al the earth.

ff) As Apoftles came in place ot Patriarchs and Prophets : fo ftill Bifhops and  
Priefts fucccede in the Church, Paftours, and gouernours therof.

18. They lhal (l) be mindeful of th} name in al generation and genera-  
tion.

(r) Thefe Paftors fhall ftill teach the true Chriftian doarine.

Therefore fhall (>) peoples confeife to thee tor cuer: and for cuer and  
cuer.

(vj And ftill there fhall be Chriftian people that wil folow and profefse the fame-

## ANNOTATIONS.

### PSALME. XLIIII.

7. TfeylarrjO *ÿodjfortuertndcuer.* 'Seeing S. Paul ( Heb. l. v. 8. ) alfirmeth exprefly Caluin ex-  
that thefe words are fpoken of the Sonne of God, Chriftour Sauour, and therby [poundeth th  
proueth his excellende aboue Angels dohn Caluin is wonderful bold to auouch that ; Pfalme con.  
in the fimple Sc proper fenfe, Dauid fpake of his fonne Salomon, and the daughter of ; trarie tos.  
Pharao, as ii that were the literal fenfe, and S. Paul only expounded it myftically. But Paul  
firft, the folemne preiace in the two firft verfes importeth farre greater things, then  
agree to an ietherreftrial King Secondly, this excellent beautie defcribed v. j ) aboue  
the fonnes of men, can not be verified of Salomon: for Abfalom ( x. Reg. 14. ) and A-  
dornai were alfo very beautiful ( j. Reg. t. v. 6. J As for Salomons wifdom, or other  
vertue Sjhcperfeued not iherin , and fo he was not blefled for euer Thirdly , the

Prophet here calleth the perfori of whom , and xow honi he peaketh, God. v. 7. & i-a Fourthly, not only the ancient Fathers, and Doûours of the Church. but also the Hebrew Rabbins, and the Chaldee paraphrafs, expound this Psalm literally of the promised Melila», and his kingdom die Church.

No fufuation  
out of the  
Church.

16. *They ſha! be brought into the temple of the King.* ) The temple of the King, faith S. Auguftin, is the Church, the temple of the King is in vritty, the temple of the King is not ruinous, not cut in funder, not diuided: the ioyning or lining flones is charitic. Nothing is more cudent. Attend now the verie temple of the King, for from thence he ſpeaketh becaufe of the vnitie ſpread in the round earth. For thioſe that would be virgins ( faithful foils) vnles they be brought into the temple of the King ' tlic Catholike Church) they can not place the bridegrome.

Perpetual fuc-  
ceſſion of Bi-  
ſhops in place  
of the Apo-  
ſtles.

17. *For thy fathers there are borne ſonnes; to tinte.* ) The Apoſtles begot thee fo Chriſt and Church) they were ſent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could any of them carie here til this time? Could they tarie to the time yet to come? Bur was therefore the Church leaf: dcfolate by their departure God forbid. For thy fathers, ſonnes are borne to thee. "What is this, for thy fathers, ſonnes are borne to thee f? The Apoſtles were ſent fathers, in place of the Apoſtles ſonnes are borne to thee. Biſhops are appointed. For whence were the Biſhops borne, that are at this day through the world? The Church her ſelfe calleth them fathers, ſhe begate them. & appointed them in the feats of the fathers. Doe not therefore thinke thy ſelfe dcfolate (o Chriſtian Church) becaufe thou ſeeſt not eter, fecit not ſaul; for thou ſeeſt not them by whom thou waſt borne, but of thyne; flue fatherhood is ſprong to thee; For thy fathers, ſonnes are borne to thee, thou ſha! make the Princes ouer al the earth. This is the Catholike Church. Her children are made Princes ouer al the earth. Her ſonnes are conſtituted for fathers. Let them acknowledge this that are cut off! let them come to the vnitie, be they brought into the temple of the King. Thus S. Auguftin.

## PSALME XLV.

The Church  
proſpereth alſo  
Tir idee/\*0'''

*The Church in perſecution acknowlegeth Gods perpetual defence, 5. ſaith ſhe  
ſhal be more glorious, ſometimes grantmgref (11. God birnſdf (beefing  
PerſeCM,ers J 4n^ eurrprott&i>¿ tfr.*

I. Vnto (4) the end, to the ſonnes of Core, for fJ) the ſecrets.

(a) Belonging to the Church of Chriſt. (k) As wclthe cauſe, why God fuffereth his Church to be perſecuted, as his allured proteſſion in difficulties, are hidden ſecrets to the world.

i. V r God is a refuge (c) and (Irength : an r d) helper in tribulation, which (e) haue found vs exceedingly.

(f) Al refuge is not ſecure, for one man is not able alwaies to defend another: but God is a ſure and ſtrong refuge, (d) Euer able and in conuenient time willing to helpe. (e) This whole world is full of tribulations, but the Church ſuffered the greateſt in the firſt perſections, & ſhal ſuffer as great in the rime of Antichriſt. Engliſh Catholikes ſuffer moſt of al nations in tilts age, and can not be ſuppreſſed, but til increaſe in number and fortitude.

Therefore wil we (f) not feare when (g) the earth ſhal be troubled: and (fe) mountaineſt tranſported into the ſhan of the ſea.

(f) Therefore al Catholikes may aſſuredly know, that the whole Church can not

faile (g') though very manic, as now in England, 'p) and very eminent persons, as  
Pome noblemen, and forne Priests haue reached, yet al wil noc.

4. Their waters haue founded, and were troubled: the mountaines were  
troubled in his strength.

5. The violence of the ieruc(i) maketh the citie of God ioytfulne Highcft  
hath fanâified his tabernacle.

(g) Such bad examples make the good to recollect themfelues more diligently, and  
to-reioyce in Gods grace, by which thy stand fast.

6. God is in the midst thereof, it shall nor be moued : God wil helpe it  
(4) in the morning early.

C.) Before the heat of perfection shall invade al, for the cleft the dayes of tribu-  
lation are shomed.

7. Nations are troubled, and (/) Kingdoms are inclined: he gaue (m) his  
voice, the earth was moued.

(l) Sometimes one nation or Kingdom rebelleth against the Church, but cannot  
destroy it. (iii) By the spirit of Chrif, Amichrift, and al his members shall be  
destroyed.

8. The Lord of hosts is with vs : the God of Iacob is our defender.

p. Coine ye., & see the workes of our Lord, what wonders he hath put  
vpon the earth : 10. (n) taking away warres euen vnto the end of the  
earth.

(n) The Church sometimes hath great peace and tranquillitie.

He shall deitfoe bow, & breake weapons : and shields he shall burne  
with fire.

ii. (0) Be quiet, and see that I am God: I shall be exalted among the gen-  
tles, and I shall be exalted in the earth.

(0) God himselfe refrayneth the wicked, finally abating their furie, or cutting  
off their forces.

ii. The Lord of hosts is with vs : the God of Iacob is our defender.

## PSALME. XLVI.

*Gentili are railed, and minted to praise God for his magnificence ! for Curifh*  
*^ifeenston and power.*

Vocation of  
Gentils.

The 0. key.

i. Vnto the end, for (a) the fannes of Core.

(a') For Christians that leaue the fumes of their fathers, and reioyce in Chrif cru-  
cified. See Annotations. Pfa 4.

1. \* I. y e Nations (b) clap hands : make iubiilation to God in the  
voyce of exultation.

(b) True ioy of the hart sheweth it selfe both in voice of extiltation, and also in  
gestare of body, by clipping of hands, lancing (a) King Dauid did before the Arke  
a. Reg. 6.) likewise with instruments.

Because our Lord is high, (c) terrible: a great King cuer (d) al the  
earth.

(c) To all the wicked, (d) not only o'one or few kingdome, but of all the earth.  
r. He hath made all peoples subiecte to vs: & gentils vnder our feete.

(«When Kings and countries become Christians, they are made subiects to the Church that was before, not heads and rulers thereof.

5. He hath choise his inheritance in vs: the beautie of Iacob which he loued.

6. ¶ God is attended in (g) iubilacion: and our Lord in the voice of trumpet.

(f) Christ God & man, after his Passion, rose from death and attended: (y) Not leaving his Church desolate, but making her ioyful by another comforter, the Holie Ghost.

7. Sing ye to our (Z) God, fmg ye: Sing ye to our (1) King, fitigye.

<7>: The same Christ is our God, by his Diuinitie. - (i) and our King by his Humanity.

18. Because God is King of all the earth, ring ye (^) wisely.

(t.) Do our endeavour to vnderstand what you sing, read, or heare in God's word. I. Attempt to know the principal Mysteries, and points of Christian doctrine, eutie one according to their capacite and state or profession.

9. God shall reigne ouer the gentils: God lieth vpon his holie seat.

10. Princes of peoples are gathered together with (/) the God of Abraham: because the strong (m) Gods of the earth are exceedingly aduanced.

(I) The faithful of the old and new Testament are vnitd in the seruice of one & the same eternal God. (m) In respect of the Blessed Trinity, holie Scripture hej c, and in many places vseth names or the plural number, as Bm. Gods, not diuiding God's substance, which is one, but insinuating distinction of Diuine Persons, The Father, the Sonne, and the Holie Ghost. When Mystic is more expressly mentioned in Baptisme, Sc professed by Christian Gentils, then it was by the people of the Iewes.

I

P S A L M E XLVII.

I lie Church  
founded and  
nrotected by  
God  
Thetf. key.

*unamerie -where iendable, is especially prefiged in the Church of Christ  
(prefigured by Sion, end there begun. ) p. ^{I things being fulfilled in the  
Church, euen es they were Prophecied end promijed, I. to fetthjul ere ex-  
horted to confider end congregate the feme,*

I. A Psalm of Canticle to the fonnes of the Lord, fécond of the Sabbath,

(c. Ierusalem, and mount Sion were most obliged to praise God, for greatest benefits received. - to the Catholike Church thereby prefigured, & hauing received farre greater, is most of all bound to be grateful.

~z-> Reat is our Lord, and to be prayed exceedingly, in (c) the citie  
xj of our God, in his holie mount.

(c. Ierusalem, and mount Sion were most obliged to praise God, for greatest benefits received. - to the Catholike Church thereby prefigured, & hauing received farre greater, is most of all bound to be grateful.

Mount Sion is founded with the exultation of (i) the whole earth,  
(e) the fides of the North, the citie of the great King.

(d) This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholike Christian Church : (c) whose coftes doe extend to the North, & to all quarters of the round earth.

4. God-shal be knowen in (f) the houfes therof, (r) when he ihall receiue it.

(fj) The fame one God, one Chrif, one Faith, & one Religiō in all particular Churches of the whole militant Church, (?) And this Vniuerfalitie and Vnitie ſhal be, after that Chrif taking mans nature ſhal be afcended, and ſhall fend the Holie Ghoſt, to found & begin this Church.

5. For behold the Kings of the earth (i) were gathered together. - they aifeinbled in one.

fh/ For the aſſured certaintie of that is foreshowed, the Prophet ſpeaketh in the preterence, as if it were already done in his time, which he then ſaw in ſpirit.

6. They feeling it fo were in admiration, were troubled, were moued:

7. trembling tooke them.

Their forwes (i) as a woman traueiling. 8. In a vehement ſpirit (4) thou ſhalt breake the (hips of Tharſis.

(l) Nothing more moueth the hart, & affeeteth all the bodie and ſoule, then ſpiritual cogitations of faith and religion, and therefore it is compared to a woman traueiling with child, who hath moſt careful and grieuous paines. (k, In which great confort of mans ſpirit, God by his grace giueth force, to breake through the contrarie affluits of our entrance, to remoue all impediments, and to ouercome the difficulties.

9. (f) As we haue heard, ſo haue we ſeen in the citie of the Lord of hoſtes in the citie of our God: God hath founded it for euer.

(l\_) This confideration, That all is now done, that was of old propheſied, iſ a true uelous confirmation to Chriſtians.

10. We haue receiued thy mercie. 6 God, fm) in the middes of thy temple.

(m) Grace and mercie is only granted to thoſe that are within, or come vnto Catholike Church.

n. According to thy name, o God, fo alſo is thy prayſe vnto the ends of the earth : thy right hand iſ full of (n) iuſtice.

(n) As God iſ praifed for his incrcie, ſo alſo for his iuſtice; which doe neuer prejudice the one the other.

IL. Let mount Sion be glad, and the daughters of Iuda reioyce, becauſe of thy iudgements, o Lord.

15. Compaſſe Sion, and embrace ye her : (o) tell ye in her towers.

(o) Conſider the ſtrength of the Church, which are the holie Fathers, and Doctours, that watch and defend her walls.

14. Set your harts (p) on her ſtrength : and (^) diſtribute ye her houſes, that you (r) may declare it in another generation.

(pj) So reſt you aſſured of all matters of faith in this pillar of truth. (e) Obſerue alſo mark diligently how manie particular Churches were founded in the world, (r) and declare this to other generations, that they may alſo hold faſt the ſame faith, or reſume vnto it, n they be ſcattered; or at laſt embrace it, if ſooner they haue iſt.

15. Becauſe (f) this is God, our God for euer, and for cuer and euer : he (l) liſt rule vs euermore.

¶ Chrif, God incarnate that worketh all this, iſ our very God and Sauour, not

for a fewyeares,an hundred, fix hundred, or a thoufand,but for euer & euer. *Ct* He shal rule asa King, and confcquently haue a Kingdom,his militant Church,euer more,to the very end of this world.As he siisi like wife haue his criumphantChurch in cternitie.

## PSALME X L V III.

l.xhortati on  
lo five from  
linne for fears  
m hel.  
The 7.key.

*The royal Prophet jnutting 4/ Hates and forts -ofmen to beare bimattentiuely,6. sbrweth that al ought to feare eternal damnation, that hue wickedly, g.vatnh and foolishly feeding ((3. euenlil'e brute beastes) carnal pleaCures which they can not long entoy, nor lonç elcape bel: 1 6. confidently animating j>imfelfc, and algood men, that trufinot in this world—*

### I. Vnrotheend,(4)totheibnnesof Core aPfalmc.

(4) In this anddiuers-other titles, bothbeforeand yet enfuing, is faid, To the Tonnes, or, for the fonnesof Core , a Pfaimc, or Canticle,or vnder Handing & the like ; but in no place, aPfalmc,Canticle &c. of the fonnes of Core : which no way proueth tint they were the aurtherours of fuch Pfalmes, but rather the contrarie.

1. y yE a r E thefe things (i) al yc Gentils : receiue with your tares i— ! al ye that (t) inhabite the earth.

fi) Al ye nations and forts of people (cj that dwelvpon the earth,learne this lefibr ' which I wil teach you.

3. Al ye earthly perlons, and children of men : together in one the rich and the poore.

4. My mouth shal fpeake wifedom, and the meditation of my hart prudencce.

5.I wil (J) incline mine eare vnto a parable : I wil (e) open my propolition (f.) on a Pfalter.

(d) Holie Dauid harkened to God infpiring him , (e) and declared to-others that which he received tromGod, (f) not only by hispenneor tongue,but alfo for better infilling it into chair minds he founded it vpon the infrumenc called the Pfalter, which had ten fti ings,lignifying the obferuation of the ten commandments.

6. (g~) Why ihal l tcarc in the euilday ' (h) the iniquiticox myheeie ihal comparte me.

(g ! What efpecialthing is there in this lite, why or for which I or anie haue caufe to f--arethedrcadf.il day or lodgement ? (b? Marry this we muft feare,iniqui tic , by which any firppLanteth,derraudeth , opprcelfch ,or anie way wrongeth others, for that wil inuoluetlie offender in the fentenceof eternal domnation.

7. They (i)jthattrull in their itrength : and glorie in the multitude of their riches.

(>) Such be they that troft in their preft power, riches, or othcr-wordlie things.

8. A i'4) brother dath notredeeme,.( I ) man ihal redcme : he ihal not giue vnto God his reconciliation.

fA<sub>i</sub>! A nuns owne brother can nothelp a finner in that day , (I) much Icfiéanie othcr man : focile Hebrew phrafc by zeugma, vnderftandeth an oilier- negaciuc txai'-cicle—



9. And the price of the redemption of his owne ionie : and he shal (m) labour for euer, io. and (n) shal liue yet vnto the end.

(m) Still iiffer paint, (n) and not dye, but liue in eternal tourments.

H. He shal not fee death, when he shal fee (o) the wife dying, (f) the vnwife, and (y) the fooleshal perish together.

(o) Alboth wifcand foolishdoedye temporally: but thewife lining in eternal ioy, the foolish liue in eternal paine. (p) Thofe that belieue not aniother life after this, (q) and thefe thatbelieuing an other life, yet live badly in this, shal perish in eternal damnation.

And they shal leaue their riches to ftrangers; 11. and their (r) fepulchers their (f) houfes for euer.

(r) They shal neuer retumc troni their fepulchers (f) to enioy againe their houfes and earthlie pofteffions.

Their Tabernacles In generation and generation: they haue renomed their (t) names in their lands.

Which vainly they labour to eftablish in their pofteritie.

ij. And (y) man when he was inhonour did not vnderftand : he was compared to beafts without vnderftanding, and became liketothcm.

(y) A mod pirhie and -brief confideraion, for nun to think e, hoir abfurdly, he being endowed-with reafon, vnderftanding, & tree wil, like vnto Angels, and capable of eternal glorie, fetteth his Whole ftudie and care vpon corporal and temporal things, fo making himfelfe like vnto brute beafts.

14. This their way is (tv) a fcandal to them: and (x) afterward in their mouth they shal take pleafure.

(w) This care of wordlie things is the (tumbling block, and caufe of eternal ruine: (v) yet they shal be obftinate, and praife their owne defires, (til perifhing therein.

15. -As (y") sheep they are-put in hehdeath shal feede vpon them.

And the iuft Ihal rule-ouer them (^) in the morning : and their aide ihal waxe oid'in hel -from their glorie.

(y) Among other creatures a shotp can h aft helpe her fclfe in miferie: euen fo the damned in hei are altogether vnable to deliuer themfelues from thence, or to get any relief. (x) Tn the general refurreftion they shalbcmoftofaain miferie, aseuer dying and neuer dead: die iuft-whom they wronged, shal be their iudges, al freinds shal faiteriicmptter they haue pafied their glorie and pleafure in this world.

16. Neuenhclcfte (n) God wil redeeme my ioule out of the hand of hel, when he ihal take me,

(») The confidence of the iuft.

ly. Feare not when a-man Ihal be made rich.-and when the glory of his houfeshal be multiplied.

18. Becaufe when he shal dye, he shal not take (J) al things : neyther shal his glorie goe downe with him.

(b) He shal leaue al worldlie things and take nothing with him.

19. Becaufe hts foule in his lite shal be (c) bieffed : he wil confefie to thee (<Z) when thou shalt doe him good.

(r) Temporally: (d) folong as he enioyeth wordlie profits, he wil feesnegrate-ful to God.

10. He shal enter in, euen to the progenies of his fathers : and he shal f e) not fee light for euer.

(t) But they shal not fee the true light of heauen.

XT. (/)Man, when he was inhonour, did not vnderstand: he was compared to beafts without vnderftanding, and became like to them.

(f) Remember and confidar, O worldlie man, that God made thee an excellent creature: which thou neglefting tnakeftthy felf like to a beaft. As v. tj.

## PSAXME. XLIX.

General lud-  
irment. The j.  
ivy.

*C'orifl m lnsfirfl camming calleth al Nations; j. in his fécond wil iudge the world. 7. inthemeane lime God exhortait almen tofeme htm in purine of yertue, which be much perferreth before external facrifce of the old law: I/. reprehending fuch as profeffe or teach the right way, and hue wicfedly.*

**A** Pfalme (4) to Afaph.

(«) To belong or tuned by Afaphamaifter of mufike.

X. 'T'H e (t) God of Gods our Lord hath fpoken: and he hath called X the earth, from the ryfing of the funne cuento the going downe.

(6) God Almighty, who is greater then are al falfly fupposed Gods, or holie perfon, that participating of his goodnes are called Gods (as Kings, Priests, Iudges) coming into this world in mans nature, callc thalment to faluation.

1. Out (c) of Syon the beauty of his coinclines.

(c) The Church of Chrift began in Sion.

5. God wilcome (<) manifeftly tour God and he wil not keepe filence.

(e) Fire dial burne forth in his fight: and round about him a mighty tempeft.

(d) Chrift that came in humilitie, & more obfcurely to fuller, and to redeeme vs, wil come in maieftie, and manifeftly to iudge. (c) Immediately before the general iudgement, fire shal burne al tranfitorie things.

4. He shal (/) call the heauen from aboue: and (g) the earth to difeerne his people.

5. Gather ye together his Saints vnto him: which ordaine his teftament . (h) aboue facrifices.

(hj) Which know that to keepe Gods commandments in folowing venues, is aboue the oblation of external facrifce.

6. And the heauens fhall iliew forth his iuftice; becaufe God is ludge.

7. (JJ) Heare, O my people, and I wil fpeake: ifrael, and I wil teftifie to thee: God thy God am I.

(i\_) God inftituaeth his people.

8. I wil not rebuke thee in thy facrifices: and thy holocausts are in my fight alwaies.

(N) Sacrifices are grateful to God:

9. I wil (I) not take calues out of thy houfe: nor buck-goats out of thy flocks.

(Li) But in regard that God needeth not thefe earthly things, he rather requireth a grateful mind. For otherwife man indeed can giue nothing to God: feeling al that is in the whole world is Gods owne in proprietie.

10. Becaufe al the wilde beafts of the woods be myne, the cattle in the

mountaincs and oxen.

ii. I haue knowne al the fowls of the ayer.- and the beauty of the field is with me.

n. If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

i;. Wil I eate the flesh of oxen; or wil I drinke the blood of buck-goats;

14. (1») Immolatelo God "the faerifice of praife, and (») pay thy vowes to the Higheft.

Spiritual facrifices of prayfe, (n) & due payment of voluntarie vowes made in honour of God,

15. And (0) inuocate me in the day of tribulation : I wil deliuer thee, and thou shalt glorifie me.

(0) and praying to him for helpe in tribulation are moil grateful.

16. But to the linner God hath sayd : (p) Why doelt thou deciare my iustices, and takeft my testament by thy mouth»

(p) He that wil teach others, muft especially flye from Cnne, & ferue God sincerely.

17. But thou halt hated difcipline: & call my words behind thee.

18. If thou didft fee a theefe, thou didft runne with him: and with adulterers thou didft put thy portion.

19. Thy mouth hath abounded with malice : and thy toncue foured guiles.

20. Sitting thou ipakeft againft thy brother, and againft thy mothers Tonne thou didft put afcandahu. theie things haft thou done, and I haue held my peace.

Thou haft thought vniuftly that I wil be like thee : I wil reprove thee, and let it againft thy face.

22. Vnderftand thefe things you that forget God: left fometime he take you violently and thete be none to deliuer you.

2j. The "facrifice of prayfe shal glorine me : ' and there is the way. by which I wil ibew him the faluation of God.

(y) God is honoured by mans gratitude, and other good works.

## ANNOTATIONS.

### PSALM E XLIX.

14. 11 *Th*[iurificit*f*raift*]* ) por better and more due performing of external facrifice. it is requifite, that they which offer it, or defire to participate, doe bring with them neceffarie internal venues, or difpofition ) as forow and repentance for their Annes, which is a kind o. improper facifice ( mentioned in the next Pfalme; *J* the facrifice of iustice, which rendreth to euery one that is due f Pial , and facrifice o: praife, or thanks-giuing. for al Gods benefites receiued or expected; which kinds ol internal and improper facrihccs, doe nothing precludici, but rightly prepare men to the fruit or external facrifice. euer vfed in the law of nature, me law or Moyfes, and of Chrft. This place alfo hath an other higher and prop'nc ical fenico: ti e

Sacrifice of praiedifpofeth mento the fruit o; ex terntlfacrihce.

'tic Sacrifice  
of the suena  
ift proph-  
tied.

Sacrifice of Christs bodie in the Eucharist, which is both propinatone, and Sacrifice of praife and thanks-eiuing. So S. Augustin forat. aduerfus Iudios c. 4. Teacheth, that here certainly is a plaine change of the old sacrifices. The same heatfirmeth Ep. i lo. c. i. «God foreshowing that the old sacrifices should be changed, which were offered in shadow or a sacrificetocome. I wil not take (faith Codio Braci) calves nor goates atthy hand -&c. but appointed! that all fracl (al nations from die ryfing of die funne-to tiefetti»g> shal immolate the sacrifice of praife, the same Chrif whom old Simeon knew an infant, whom he recciued into his hands. Likewife li. contra aduerf. Icgis& Irophet.c. 20. The Church oft'ereth to God in the chodie of Chrif the sacrifice of praife.

## PSALME L.

The fourth  
penitential  
Pfalme.  
The 7. key.

*King Dauid in great forow for his finnes<sup>a</sup> of adulterio and murder, mollfenoufly praseth God of his manifold merie to remitte and purge al his offences, and pames due for them: 11. lo refore ~nto him the grace of the Holie Gbof, loft by his finnes-, 15. that he may teach others (as indeed his fmgular example may teach the whole world true penance) 15). contritllon of hartj Worthly to offer sacrifice for the whole Church.*

I. ~nto *fa*) the end, a Pfalme of Dauid, 2. w when Nathan the Prophet came to him, after that he had finned with Bethfabce( ^/'. 12. )

(<x) Per cayning not only to Dauid, but also to al penitents, especially, of the new testament.

j. T TAve merie on me, o God, ( b ) according to thy great merie.

1 1 (b) *Mt* finnes being very great, neede thy greatntercie.

And according to ( c ) the multitude of thy commiferations, take away myne iniquitie.

ft) Yea manie forts of diuine mercies : not only remifsion of the crimes, but also mitigation of the paines due for the same: Thy merciful grace, to be truly forie, to make forme part of fatisfaction, to beware hereafter not to fall againe. to giue better example of penance, and of vertuous life, and to perfeueerto the end

4. " Wash me (d) more amply from mine iniquitie : & (e) cleane me from my finne.

(d) O God thou haft forgiven me. and taken away my finnes, as thy Prophet hath told me ( x. Re. ti. v. t. ) but my foule so foully polluted, needeth yet more washing. (t) Cleane also the dregges that remaine, and al habits and inclinations to finne. So our Sauour afterwards taught ( Ioan. li. V. 10. ) He that is washed needeth not fauing to wash his fecce ( il affections and reliques of former finnes ) but is cleane wholly.

5. (f) Because I doe know myne iniquitie: and my finne is (g) before me alwaies.

(/.) While I did not know, not confider, nor acknowledge my finnes, I could not be forgiven, but now I know and acknowledge them : ( 4 ) and I ceafe not to confide of them with forow.

6. To thee (Z>) onely haue I finned, and haue done cui! before thee xxhat thou mayft (i, beiuftified in thy word , and may ft (4) oucrcome when thou art judged.

(/^\ Principally (forfo this particle ,only , here fignifieth) the enormities of my /innes confiti in that I haue offended thy Diurne Goodnes and Maieftic , the King of the worlds, immortal, inuifible, onie God, to whom is dueal honour and glorie for eueraideuer. i. Tim. 1. v. ly. (i) Thoit which haft promifed forguiences to alfinners that tpaly conuert, sha. herein beiuftified by recceiuing me againe to **grace: and** ouerthrow thy calumniatours,; hat judge wickedly of thy proceedings, as if either thy iuftice or inercie were perverted:

7. For behold "1(f) was concerned in iniquities: 8i. my mother conceiued mein finnes;

(l) I& al are borne in original finne, the reikes wherof, concupifcencce and weaknes. incline vs toother finnes, which we haue added. In regard of which our infirmine, thy mercie is readieto recai vs and help vs.

8. For behold thou (m) haft loued truth: (n) the vneertaine and hidden things of thy wifdome thou haft made manifeft to me.

(m) Befides thou haft alfo giuen me knowledge of true faith . and right doarine, which thou euer loueft, and art accuftomed to reduce, and direi! fuch into the true way of penance. fnJUea thou haft moreover shewed tome things vneertaine. o: vnknownen to manie others, ginèn me (lie gain and fpirit of prophetic, to know hidde myfteries, and to euerie one God gineth fome particular benefits , which hedoueth in him , and is ready of his part to confirme and maintaine the fame, that they be not loft.

^■ Thou fhalt fprinkle me with (a) hyilope, and I fhall be dented : thou fhalt walh ine, and I fhall be made (p) whiter then fnow.

(>) Moft merciful Lord thou wilt ( as I fee in the fpirit of prophecic ) fprinkle me, and al men with thy blond from the Crofle, where they fhall giue titee vinegre about hyflpe to drinke ( Ioan. 9.) (p) by which washing I fhall be cleane from finne, and become in time pure , yea whiter then fnow. A figure of thiis hyflope was obferued in Moyfes Law. Num. ii. lignifying the liuelie heat of Ch.ifts infinite charitie.

10. To (j) my hearmgthou fhalt giue ioy and gladnes, and (r) the bones humbled fhall reioyce.

(^)' When myne affeetions fhall be cleane purged, ! fhall take fingular great delight to heare of thee, (r) and al my powers of mind and bodie, which arciio w at Hiücd, fhall reioyce.

11. (/'') Turne away thy face from my finnes: and wipe away al mincin; -quities.

(/'') Leau off thy cogitation of punishing. to which porpofe firft take away myne iniquities, for otherwhe if they romaine , Gods iuftice can not but punish them.

n.(t) Create a cleane han in me, o God ; and renew a right fpirit in my (■) bowels.

(t) Create in me new grace, wherby my hart fhall be pure 5o S. Paul calleth a iuft fowl a new creature, Galat. 6. v. i j. (v) In my inward thoughts.

13. Call me not away from thy face : and thy Holie Tpirit (\*&>) take nor from me,

(w; Suffer me not fo to fai againe, that thy grace depart from me.

14. -Render v-nto me x) the ioy of thy faluation? and (y) confirme me with the principal fpirit.

(x. k Wñch I had. before my fai, of Chrift proinifed of my feed , and alter not the

fame for my finnes. Dauid also and other penitents pray here, that God will restore unto them the joy, which they had in the state of grace, of eternal salvation promised. (?) Confirme & conferre in me hereafter a strong comfort, and willing penitence to persevere.

15. I (^\_) wilt catch the virtue of thy waies: and the impious shall be converted to thee.

(J) Noway can a penitent better shew him felt grateful to God, for remission of his finnes, then by instructing, exhorting, & persuading others to repentance, to leave their former ill waies, and turne to God.

id. Deliuermc (4) from bloods, o God, the God of my salvation: and my tongue shall exult (/or) thy iustice.

(4) from the guilt and punishment of murder, can Ttng Vrias and others with him to be ilaine. Other penitents pray to be deliuered from what finnes for which they haue committed, by shedding blood, or other wrongs fit iniuries, promising to praise Gods iustice, in offering and giuing grace, according to his promise to sinners, that they may repair.

17. Lord thou (>) wilt open my lips: & my mouth shall shew forth thy prayse.

Thou, o God, first furring me vp, opening thy lips, which of my selfe I cannot doe, then my tongue and mouth will praise thee.

18. Because it thou (c) wouldst haue had sacrifice, I had verily giuen it: with holocausts thou wilt (<) not be delighted.

(c) If thou wouldst especially legal sacrifice, I would easily haue offered great flore: (d) but the befit of that kind is not sufficient:

Jp." A sacrifice to God is (c) an afflicted spirit: a contrite and humbled hart. o God, thou wilt not despise.

(t) true contrition of hart pleases thee farre better.

ao. Deale fauourably, o Lord, in thy good will (/) with Sion: that the walls of Ierusalem may be built vp.

(f; Alter a penitent hath remission of his owne finnes, he must pray for the whole Church.

n. (z) Then shalt thou accept sacrifice of (z) iustice, (i) oblations, & |4) holocausts: (/) then shall they lay calices vpon thyne altar.

(g) The Church prospering, her faithful children shall offer (th) the sacrifice of iustice, rendering to euery one that is due: (i) also free offerings without obligation^ K; yea holocausts, which is the chiefest, (tj) calices, and like offers vpon the altar, according to the state of the old law: but in the law of Christ, the most blessed sacrifice by him instituted.

## ANNOTATIONS.

### PSALME L.

Temporal punishment is due after the issue of sin.

iJ'Fken Nathn imi to Dauid. ) As Nathan denouncing to Dauid that traitor lord hid (vpon his repentance and confession) taken away his sinne, added neuertheless, that because he had made the enemies of God to blaspheme, his sinne should reuiue: for David knowing that more was required then only confession, for\* that

thcho idoffatisfaftion remained after his;finnes were remitted,pcrfifted in penance, praying,lamenting,andbcefeching God accordingto his great and inaniold mercies, to takeaway nis iniquitie,albeit the Prophet Nathan had noti-told him, that our Lord had taken away his finne ,becaufe there yet remained tempora! paineduc forthe fame.Heprayethalfov. 4. that God wil, *him meri amply frmhi/iniquitte, and cleane h.m fitm hi/finne.* For albeit the guilt of mortal finne be washed and taken away, yet befides temporal punishment that is due , the foule that was fo polluted, needeth tobe washed, and cleafed from the euil habite, or pronenesto jala gaine , gotten by the former cuitóme, ordeleitación in finne. 'Cuftom of finne maketh more pronenes to falagaine.

7.1 War conceiued in iniquitier.)An other reafon why finners after remifion of al mortal finnes,neede to be washed,and cleafed,is, becaufe being borne in original finne, after remifion therof,thereremaineth concupifcence ,that ftriue againft Iterorioinal vercue , and inclineth tofinne,from which we muft pray,and labour to be moreand more washed and cleafed. [Cócu pifcence remaineth af- Iterorioinal finne.°

19. *Sacrifici.* ) Holie Scriptures make often companion between two kinds offacrifices, preferring internalbeforeexternal ,as more .grateful to God. And of fpiritualfacrifices , this of a contrite fpirite is firft in order , andnaketh the way to thefacrificeofiuftice ,becaufe iufticc prefuppofeth repentance^ and finally fuccedeth facrifice of praife, and thanks-giuing. Spiritual facrifice preferred before external.

PSALME. LI.

*ffohe Dauid inueigheth again/} vric^ed Doeg a traitour,7.prophecieri> his ruine, jo. And his owne exaltation.*

Vnto the cnd,vnderftandmto Dauid, 1. when Dneg'«)the Idumeite came and told Saul : .Dauid is come into the houfe of Achimelech.

(j)Ofthe race of Efau .halfalcw ,but either an Infidel, or fautour of Infidels, a fpic for Saul, a perfecutour of Dauid,&c a murderer of Innocents. a.Reg. n.v.v.18. *eb)* High Prieft, flame with 84. more 1-neftes and others, becaufe they w<r cup-pofed to fauour Dauid. ibidem.

g.  $\sqrt{\hspace{.1cm}} \sqrt{\hspace{.1cm}} H_y$  doeft rhou (c) glorie in malice., which art mightic'in I  
\*  $\sqrt{\hspace{.1cm}}$  iniquitie?

(c) Thou perfecutour Docg, why art thou fo malicious rto abufe thy credite with King Saul, to the murdering of innocents?-

4. Al the day hath thy tongue thought iniufticctas a sharp raforthou (d) haft done guile.

fd) Playing the part of a fpic, in betraying to Saul,that I was with Achimelech?  
5. Thou haft loued malice more then benignine ; (e) iniquitie rather then to fpcake equitie.

(r) Though he told a truth,yet it was iniquitie to betrav innocents.

6. Thou haft loued al words of precipitation, a deceitful tongue.

7 Therefore wil God deftroi theefor cuer, he wil (f) plucke thee out, -& remove thee out of thy tabernacle. &: (g) thy roote out of the land of the liuing.

fn) Thou shaft vtterly bedeftroyed, (g) & al thy race.

8. The iuft shal fee, and teare, and shal laugh at him , and they shal fay:

lo i \_\_\_\_\_ THE B O O K \_\_\_\_\_

Behold the man, that hath not put God tor his helper.

But hath hoped in the multitude of his riches, and hath (*h*) preuailed in his vanitie.

to. But I as (*i*) a fruitful oliue tree inthe. houfe of God, haue hoped in the mercie of God for eucr : and foreuer and eucr.

(*i*) Dauid prophecicth his ow.c exaltation , and confcruation of ids feed: in the Kingdom of Lfrael.

! ii. I wil (*ç*) confelTe to thee for eucr, becaufe thou haft done it : and I wil expect thy (*/*) name, becaufe it is good inthe light of thy Saints.

! (ky Singpraife& thanites to thee. *fl*) Thy Goodnes, which agrecth to thy name.

PSALME LU.

Th.' general  
l .einent.  
1 lie >- key.

*s in the thirteenth pfilme chrifls Incarnation tspropheticJ, after that finne abounded in the world :fo here isforeshewed that after general witkednes,^ Chrifl wil come to ludge the bad, 7. and dehuer thegood.*

I. Vnto the end, for (4) Macleth , vnderftandings of Dauid.

(*a*) Wealcencs, or mourning. (*I>*) S.Auguftin expoundcth this PCalmeas an infru-  
ction to thofe that fuffer perfection and injuries, efpecially neere the end of the  
world.

**T**H ĩ foole hath faid in his hart : There is no God.

2. They are corrupt, and become abominable in iniquities: there is not that doth good.

3. God hath looked forth from heauen, vpon the children of men : to fee if there be that vnderftandeth, or feeketh after God.

4. Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5. Shalthey notalknow that worke iniquitie, that dcuour my people as food of bread?

6. God they haue not inuocated : there haue they trembled for feare, where no feare was.

7. Becaufe God hath (*c*) diflipated the bones of them (*ç*) that pleafe men: they are confounded, becaufe God hath defpifed them.

(*c*) God wil ouerthrow al the counfels and forces or worldlie politikes.

8. (*e*) Wao wil giucou: of Sion the laluationo' Ifraelr when God shal conuert the capiuities of his people : Iacob ihal rcioyce , and Iftacl ihal be glad.

(<) The true Church afHiâed defireth Chrifts comming to deliuer the oppreffed.



PSALME. LIU.

*Dttud in diftrejfe erieth to God for helpe, 6. Confidently truſtſng-thrrin , S. and promijng fſacrifice of ibernkſyt-giuing.*

A praier in diftreiie. They. key.

i. Vnto (à ) the end, (i) in fongs vnderſtanding for Daudi i. when the Zipheites were come, and ſaid to Saul : (c) Is not Daudi hid with vs? (J. peg. I x<5.)

(\*) Though hſtorically thls Pfalme fi) was Tong by Daudi the authour therof, ſhewing how he prayd in danger, and rendered thanks tor his dcliuerie, (c) when vpon notice giue that he abode in the mountaines Saul ftraightly befieged. him, with a greatarinc, but the Phililiims inuading the countrie, Saul was forced to leaue Daudi, and to turne his forces againſt them , t. Keg. xj. yet it perteyneth alfo literally to al iuſt men in diftreſſe, eſpecially to the Church of Chriſt , praying in like dangers, and God by his like prouidence dcliuering his ſeruants in extremities.

3. r^Goo faueme(J) inthy name : and inthy ftrength(c) iudge K—J me.

(d) For the glorie ofthy name (r) for the iuſtneſſe ofmy caufe defend me.

4. OGodhearc my prayer with thine cares : receiue the words ofmy mouth.

5. Becauſe (f) Grangers haue rifevpon againſtme, & the ftrong haue fought my foule : and they haue not ſet God before their eies.

(f) Barbarous highland men haue betraide the place of myne abode to the perſecuters.

jb. For (^) behold God helpeth me : and our Lord is the receiuer ofmy foule.

(g ) But I feare them not, becauſe I am in Gods protection.

7. (>) Turne away the cuils to mine enimies: and in (i) thy truth deſtroy them.

(b A iuſt prayer, that God wiltumc intended miſchiefe vpon the deuifers heades, ij according to his promiſe, that he wil defend the innocent.

8. (4 I wil voluntarily ſacrifice to thee, and (I) wil confeſſe to thy name o Lord, becauſe it is good:

fk, Offering voluntarie ſacrifice, more then is commanded. (O And praife thee, o God.

(m) Becauſe thou haſt deliuered me out of al tribulation : and (») mine eie hath looked downe vpon mine enimies.

(my As I am bound (n) Ireioyce in thy iuſt lodgements againſt the wicked.

## PSALME LIIII.

Gods prou-  
illic towards  
llie goodland  
pod.  
The *j. key*.

*The Prophet (as reelin his orane, 4S other iuft mens perfon )' deferilsetbgreat calamitiesfufered , io. prayeih againft the viewed, 13. lamenting efpeciallj that tboferrhich profeffefreindsbipe^re aduer/aries, i y. and dedareth Godsprouidenceninfrroteihng the good, and defraying the had.*

I. Vnto (4) theend(Z>) in Cotigs , (t) vnderftandingto Daid.

(a) A fong as wel for King Daid himfelfe, as others of al times (b) tofing.(Cc) and confider Gods proludente , in fuffcing one man to aifliil an ocher in this ufe.

1. f TE a R e my prayer,© God, depife not my petition.

1 1 j. Attend to me andheareme.

4.1 am made Corowful in my (d) exercife : and am troubled at the voice of the enimie : and at the tribulation of the (inner.

(d) This life is a warfare , anda continual combate.

Becauie they haue (e) wrefted iniquities vpon me: & (/) in anger they wererroubleiome tome.

(e) Calumniated me, (f; and perfecuted me in great furie.

5. My hart is troubled in me:& (g) thefcareof death is faine vpon me.

(g) So inwardly affiited, asif death were athand.

6. Feare and trembling are come vpon me : and (h) darkenes hath couered me.

(h) I haue fcarfe fenfe, or difeourfe of reafon , being almoft ouerwhelmed with trouble.

7. And I faid; (r)Who wil giue me wings as of a doue, and I wil fly: and reft?

(>) Would GodI could flie,that in the fimplicieiofa doue , I might fpeedily part away fromthefe afflictions.

8. (k) Loe I haue gone far flying away : and I abode in the wildernes.

(k)Ihauefledfo tarre as Icoidd from troubles:

9.1 (/) cxpe&ed him,that (tn) fauedmefrom (n)puffillanimitie ofipirit, and (0) tempest.

(7) For the reft I remitted to Gods wil and good pleafure, (m) and hefuffcredme not robeouerthrowne, (n) thoughI am weakc, (e> and the tentations aregreat.

10. (p) Precipitate, o Lord, and (q) diuide their tongues : because I haue feen (r) iniquitie,and (f) contradiâion in the citie.

(f) O God abate the pride ot arrogant perfecuters , (y) fuffer them not toagree amongft themfelues. (rj)They are ful of al iniquitic, (f) they haue alfo contentions among themfelucs turne the fame to our good

it. Day and night ihal iniquitiecompafle it vpon the wals therof, and (t) labour in the middeft therof, and (y; iniuftice.

(«) With their continual great iniquitie,they haue their troubles(v) but leaue not their iniuftice.

ai. And there hath not ceafed out of the ftreets therof (w) vfurie and guile.

(w) They are filthy furers, and deceitful oppressors of the poor.  
ij. For if I had my enemy had spoken evil to me, I would verily have borne it.

(v) It is a greater grief to suffer injuries of those that seem to be friends.  
And it he that hated me had spoken great things upon me: I would perhaps have hid my self from him.

i. But (7) thou a man of the farne minde: my guide, and my familiar.

(y) A man that was, or seemed of the same mind, faith, and religion, (z) whom I so trusted, that I would have gone, whithersoever he should have led me.  
15. Which diddest (rf) take sweet meats together with me: in the (z) house of God we walked with content.

(a) Thou that didst participate the same holy sacraments with me, (J) in the Catholic Church.

16. Let (e) death come upon them: and let them goe downe quickly into hell.

(cj) As Core & his complices: spoken of iust zeale, not of delire to revenge: verified in those that finne wittingly and knowing, for they descend, as it were, alive into hell.

Because there is wickedness in their habitations, in (J) the midst of them.

(dj) The whole crew of the wicked conspire in iniquity.

17. But I have cried to God, and our Lord will take me.

18. In (e) the evening, and morning, & at midday, I will \* speak, and & declare, and he will heare my voice.

(«; The Prophet alludeth to three more especially appointed hours of Divine service, the daylie sacrifice at morning, and evening; and other sacrifices commonly about midday. Which also are the three principal times of Divine Service in the Church of Christ: Mattins, Euen-song, and the Sacrifice of Masse. Which Eutymius and other Grecians call Liturgiam. S. Clement also (li. 7. c. i. f. c. Xp. i. Infit. I testifieth that the Apostles ordained three set hours of common prayer euery day.

91. He will redeeme my soule in peace from them, that approach to me: because among many (f) they were with me.

(if) Many enemies combined together approached unto me, to overthrow me.

10. God will heare, and he (z) which is before the worlds will humble them.

(g) Eternal God.

ii. For there is (Z) no change with them, & they feared not God: he hath stretched forth his hand in repaying.

(fe) They will neuer repent of their wickedness.

11. They have contaminated his testament, they are (:) diuided by the wrath of his countenance; and (4) his hart hath approached.

(b) They harden their hearts against his threatened wrath: (kj) but Gods prouider will illuminate] others to know and teach the truth, when it is impugned or commended.

(Zj) His words are made other then oile: and (m) the same are darts.

(I) Gods words, which in themselves are meeke and sweete, (m) are hard to the incredulous, & as darts that wound them. Christ said (Ioan. 6. J. Tnlc. one eateth my flesh, & drinketh my blood, he shall not have life in him, which the Capernaimites not vnderstanding said one to another: This is a hard saying, who can abide it? so hath S. Augustin here faith was the first he effected against four Saviours preaching. It was not hard to S. Peter, who in the name of therein, answered, that Christ had in commandments of

-tenial life. Heyet vnderftodnot the fecret of out Lords fpcach, but he pioufly be-  
licued that the words were good, which he vnderftood not.

13. (n) Caft thy care vpon our Lord : and he wil nourish thee: he wil  
not giue (o) fluctuation to the iuft tor cuer.

(•nj) Therfore in al doubtsof doctrine, in al diftreflesof perfecucion, and other dif-  
ficulties which furpaflethy weaknes, caft thy care vpon our Lord, and he wil nourish  
thee, o He wil not fuffer the iuft to remaine alwayes in fluctuation, that is, in doubt,  
ful, dangerous, and wintering thoughts or perplexities, as when a ship is tolfed in the  
waues of the fea, but wil giue quiet repoie of mind, as in a furehauen without dan-  
ger of drowning.

14. But thou, o God, wilt bring (p) them downe into the pit of deftru-  
ction.

(fj) Contrariwife the wicked and obftinateshal fai into deftruction.

(<j) Bloudy and deceitful men shal not liue halte their dayes, but I wil  
hope in thee, o Lord.

17) Often or for moft part bloud-fuckers dye before the courfe of nature requi-  
reth, as Saail, Abfolon, Achitobel, Achab, Iezabel, and the like.

## PSALME LV.

Ciuids prayer *jyauid being in danger before ^fcbis King of Geth, confidently implorale Gods  
belpe. agmjl the great malice and poroe of bis enimies ; 8 foretbrocth their  
ruine, his atone exaltation, 1 z. and offerrettigrafts and thanks.*

I. Vnto (4) the end, (c) for a people, that is made far from the Saints,  
Dauid in (c) the infeription of the title, (d) when the foteners held him  
in Geth (i. Reg. iz. v. n.)

(a) This Psalme perteyneth alfo to future times, (i) for the vfe ofanie iuft per-  
fon\*, or pccle. that are againft their wilfe parated from the publike diuine beruice  
of holie Church : (a) moft worthie to be noted with title, for perpetual memorie,  
(d) made by Dauid when the Philiftijms detected him to their King in Geth.

z. T T Ave meacieon me, o God, becaufe (c) in an hath troden vpon me:

1 1 (f) al the day impugning he hath afflicted me.

(ej) Now one forte of i. difpofed men, now an other, (l") neuer ceafetofeekemy  
destruction.

j. Myne enimies haue troden vpon me al the day: becaufe they are  
manic | hat v arre againft me.

(g) Saul with his great armie. the Philiftijms, & other ftrangers, forne in manifest  
hofilitee, others detecting and betraying meto myne aduerfarics. to al that liue  
godly in Chrift haue manie enimies vifible and inuifible.

4. From (■) the height of the day I shal feare : (ij) but I wil truften thee.

(\*) Of thefe moft eminent great dangers I am indeed at card, (fj) but fo that my  
cruft and allured confidence is in thee, o God.

5. In God I wil praifed my words, in God hauer hoped: I wil not feare  
what flesh may doc to me.

(J<) Words and promifes made to me for the good which I fpcake or doe by Gods  
grace.

6. Al the day did they (I) deteft my words^ againft me (m) al their cogi-

cations are vnto etti l.

(*I*) They calumniate vhatfocuerifay ,(m) wrefting al my words to cuilfenf.

7. They wil (n) inhabité and keepe fecret: they wil obferuemy hecl.

(*it*) They mette together,, andfecrctly confpire to intrap me or catch metriping.

8. As they haue expeéted (») my foule, 8.(p) for nothing /halt thou íaue them:(if) mwraththouwiltbreake peoples.

(«JTotakemv lire : (p) tor this their vaine purpofe to deftroý me,thoifuilt faite th. m,asthey deferue,thatis,(cjthou wilt brake them in pieces.

O God 9.l haueshewed my life to thee : thou haft fet my teares in l thy fight

As alio in thy promifc-.to.then shal mine enemies be turned backward.

In what day foeucrl shal-inuocate thee rlocl haue knowne that thou art my God.

il. InGod I wilpraife r) the word, in our Lord wil I praite thee faying: I haue hoped in God,l wil no: fearc what man can doe to me.

fr) I wilalwayes gratefully acknowledge thy promifes, and fayings , for they arc allured.

ti. In me, o God( f) are thy vower, which I wil render, praifes to thee.

(*Q*) haue purpoled and vowed to ofi'er facihce of praic, and by thy helpe wil performe it.

ij. Became thou haft deliuered myfoule fromdeath, and my fcetelfrom falling : thatl may (r) pleafe before God, in(>)the light of the lining;

(s) Doe that pleafeh God,(v) in truefaithand pious workes.

## P SALME LVI.

*The Prophet prayeth initril>utAeion,^tefiifieth Gods helpe,6.praifetbl>ifgnatnes:*

8. promising and inumng 4/ nations topraife him.

D.iuids great patience.

1. Vnto (4) the end, (t) deftroý not,toDauidin(c)thcinfcriptionof the ,ThtS. key title,(ç) when he fled from the face of Saul into the caue.

(4j The heroical faffs of Dauid arc for example to al Chriftians.

(i>;Innocent Dauidhailing opportunitie to kii his vniuft perfecutour ,obeyed the motion of God , fuggingting vnto him, not ro deftroý his encmie, contrarie to the counfel of his ficinds: (cj a tiling moft worthietobe recorded .or perpetual memorie (*d*) being in fo great and vniuft trouble, as to lye in the caue of a mountaine, yet fpared tokii, or hurthim. that driuehim into fuch freits. *Ste ihehiftorie* l 14.

2. **fjAvt** mercic on me, o God, haue mercie on me; becaufc my foule **I I** nath trufted in thee.

And I wil hope in the shado w ofthy wings,vntil iniquitiépafic.

3. I wil cric to God the higheft: God-that hath done me good.

4. Hc ftnt (e) from heauen,and dehuered me : he hath giuen into (*I*) reproch them that trodc vpon me.

(*I*) Extraordinarie diuine helpe, pafing mans power. (*tf*) It ful reprochfully to Saul,that Dauid might haue ft line him **ihe** would,yet did neither hurt him, nor in-fuit vpon him,but meekly and p.o.ily admonished him o f his error,and iniurious. ! pcrfecution.

G hath lent his merde and his truth, 5. and. hath deiiucred my (») fouie out of tle niddes of (h) Lions whelps: ! flept troubled.

(g) My life (li) from moft inightic and rauenous pericenters.

The fonnesot men, their (/) teetht arc weapons and arrowes : .and their (l/) tongue a sharpe fword.

(!) Though they luuc not lions natural teeth, yer they exorcifccrucltie by artificial weapons, (IQ and with their cruel tongues incite their folowers to the fame iurie.

6. Be exalted abauc the hcauens. o God and thy glorie vponal theearth.

7. They prepared. a fnare for my teeter and bowed dov. 'nc my foule.

They (/) digged apit before my late : and they are faine into it.

(1) Saul endcauoured manie waves to ouerthrow Dauid, amongft other meanes prooked him to fet vpon the Philiftiims, thinking they should haue flaine him. i. Reg. 18. V. 17. but the fame Phiiifti jms ouerthrew Saul. 1. Reg. JI.

8. My hart is roadie, o God, .my hart is readic : I wil ling , and. fay I a

Jt Pfalmes

Pfalme.

i" iih Chri'ilian ^r^e m7 gpor, e, arjic pfalter and harperl wil arifecarly.

< 'mils. then > 0.1 W\*} confefle to thee among (n) peoples , o Lord : and I wil fay :: a thev werewith Pfalme to thee among (n) the Gentils.

the leues. Sec (m n) Gods benefits beftowed vpon Dauid, and vpon faithful Chriftians prefci< mred y. igc. u. by him, arc for euer to be praifed by al peoples and nations.

it. Becaufc thy mercie is magnified cucn to the hcauens, and thy truth euen to the clouds.

. 12. Be exalted aboute the hcauens ô Godrand thy glorie vpon al the earth,

i

## PSALME LVII.

Gods prouid-  
drnce in fuffe-  
ringeuil.

The j. key.

*Holte Dauid inueigbeth again}} diffembling viewed men.-. deferiketb. their mani-  
fold punuhment, l \*. vbertn the inf} that be comforted*

i. Vnto (4) the end, (ç) deflroy not, to Dauid, in (c) the infeription of the title.

f«) This Pfalme was made vpon tlte fame occafion, and to the Tame purpofc as the former, (b) to exhort the iuft and innocent to patience, (c) by Dauids memorable example.

2. IF (d) invery decd cyoufp cake iuflicc: iudge right things ye fonnes  
1 of men.

(d) Few arc fo wicked, but they fpeake and pretend iuft things.

5. For in (r) the hart you worke iniquities : in the earth your (/) hands forge iniultice.

(B) t neither thinke wel, (f) nor doc wel, but both contrarie, which feyned fan-  
ilitic is double iniquitic.

4. Sinners are alienated from the matrice , they haue erred from the womb they haue fpoken falfe things.

(g, Thefe wicked finners that flatter and incite King Saul, fecme. to haue fpent al  
their lite from their infancie in malice.

5 They hauc furie according to the ftiltitude of (b) a ferpent; as of the afpe that is deafe, and ftoppeth his eares.

(h) Their furie is vnquiet, til they may wound the innocent with their poifonfid ftingj(i) neither wil they harkento good admonitions, but ftop their cares like an l afpe, that layeth one eare clofe to the ground, & ftoppeth the other yith his taile.

6. Which wil not heare the voice of the inchanters, and of the forcera-  
inchanting wifely.

7. God ihal breaketheir (J;) teeth in their mouth, the (I) cheekc-tooth  
of the lions our Lord wilbreakein pieces.

(kJ But God wilbreake their cruel force , (I) though it feemeth moft ftrong and  
infupcrable.

8. They ihal cometo nothing as water running downe : he hath (m) bent  
his bow til they be weakened,

(m) Gods iuft determination of punishing the wicked ftill remaineth bent and  
readie, though execution be fome while differred.

9. As (n) waxe that melteth , dial they be taken away : (O) fyre hath  
faine on them, and they haue not feen the funne.

(n) That force and power which is now inuincible, hardand ftrong like a lions  
frongeft teeth, fhall then be as impotent and f-ott as waxe: (O) Gods v rath, like tare,  
the moft torcible clement, fhall faie vpon them, and they fhall be caft into vtter darke-  
nes, depriued of the funne and al comfortable light.

10. Before your (p) thornes did vnderftand the old bryar: as liuingfo  
in wrath he fwalloweth them.

(p) Before their malice can bring to effeet the great mifechiefs which they plotte  
and purpofe, God fuddainly cutteththem off, before they iully vnderftand of either  
ficknes or death, ealteth them as it were aliue into hel.

11. The iufi(^)final reicyce when he ihallce reuenge : he fhall wash his  
hands in the blood of a tinner.

(j) The iuftreioyce in the punishment of the wicked for three caufes, firft imele  
to iuftice , conforming his wil and mind to Gods iudgement, fecondly. for that  
himfelf through Gods mercichath efeaped that terrible d. mnation; thirdly, for  
that he is now delivered from moleftation, and continual tribulation.

II. And man fhall fay : If cenes there be iuite to the iuft : (r) there is a  
God certes iudging them on the earth.

(r) The iuft feeling, or by faith knowing what punishment remaineth for the  
Wicked, is thereby aflured that the good fhall reape fruit for his wel-doing, and that  
in the end time God rulth and iudgeth on the earth, though as yet it appeareth  
not fo euidently.

## PSALME LVIII

other  
Prayer of  
mid ni din-  
ner.  
inch. key.

*Holic Daudid( being befieged in his owne houle by men fentto kf him') confidently prayeth God to dehuer bim , 6. and alfaithful tuitions m like danger: and praij'eth God.*

I Vnrothe end, deftroÿ not, to Daudid in the incription of the title, (a) when Saul Cent, and watched his houle to kil him (. Rjg. i 9.)

(a) King Sa-il hauing thrift attempted in vaine to kil Daudid 1. Reg. t 8. v. l i. & c. is. V. V. ) tent fome of his guard to fetch him, from his owne houle , that he might be flai- ie : but God moned the mind of Michel, to admonish him of the danger and to helpe him away in- fatcie , though Saul thought she would haue been a <andal vn- to him ( or caufe of ruine ) by the hands of the Philiftians M. Reg. 18. v. » > . Vpon which occafion Daudid made this Pfalme. As he alfo made others, for perpetual memorie of Gods like benefits , in deli-aering him in imminent dangers , when Saul fent three croups of fcricants to kil him , and folowed them himfelfe. 1. Reg. 19. v. 10. likewife when he was knowen and bewrayed before Achis King of Geth. t. Reg. t l. alfo in Ccila, in the deferts of Ziph, and of Maon. c. t. in Engaddi, c. 14. in Bachila, c; t6. and againe amongft the Philiftians, c. 17. and 30.

1. J~x Et t v e r me from mine enimies, o my God and from them  
■ L^ that rile vp againft me defend me.

3. Deliuere me from them that worke iniquitie : and from bloody men  
fane me.

4. Becaufe lo they (z) haue taken my foule: the ftrong haue faine vio-  
lently vpon me.

ft) They liaue fo fireitly befieged me, that it is now in their hands to take away my  
life.

5. Nevtber is dt mine iniquitie, nor my finne , O Lord : ( c ) without ini-  
quitic haue I runne, and gone directly.

(c) Of my parti haue committed no fault againft myne enimies, for which they  
can haue anic iuft caufe to perfecute me.

6. Ryfe vp to meete me, and fee: and thou, o Lord^ the God of powres,  
Godot Iftael, attend to viike (</) al nations -.haue (r) no mercie on al that  
worke iniquitie.

(d) The Prophet forefeeing in fpirite, th it the Catholike Church fhall be vnluft-  
ly perfecuted , prayeth, and teacheth others to pray, that God wil mercifully vint  
his faithfull peopl of al nations : (e) and not fpare obftinate perfecuters.

7. They wil returne (f) at euening: and they fhall fuffer famine (g) as  
dogs, and lhal compaffe the chic.

(f) Persecuters labouring how much, or how long foeuer, fhall at night, that is, in  
the end of al their wicked endeauours be vnfatished in their delires , (x) as hungrie  
dogs that run hunting al the day , & night alfo , ftill Peeking & not finding wherwith  
to fil their ratienous mouths and dcououring bellies.

8. Behold they wil fpeake in their mouth, and a fword in their lippes;  
(i) becaufe who hath heard?

(6) They threaten and determinerð rfe al crueltic, (>) as if there were no God,  
th it heareth, and wil punish it.



ç. And thou, o Lord, wilt fcarne them: thou wilt bring to nought al the nations.

10. I wil keep my ftrength to thee : because thou art my teceiuer: if, my God, thy mercie ihal preuent me.

(^Through Gods grace the Church is ftit ftrong and the vertuous doe perfetier.

11. God wil ihew vnto me concerning mine cnimics, kil them not (/) left fometime my peoples forget.

(I) God fuffcreth afflictions to t'ai vponliis fermants, to keepe them exercifed, left in proffetitie they forget their duties to him.

Diipetfe them in thy ftrength ; and (m) depofe them my protedtour, o Lord.

(»>) Depriuethem of po\ver, that they may not doe Co much euil as they delire.

Ij. The finne of their mouth, the word of their lips: and let them be taken in their pride.

And for(s) curling and lying they ihal be (o) talked of 14. in confummation: in wrath of confummation and they fhall not be.

(n) After that their iniquitic is complete (o) they fhall be accufed and punished for •their blaſphemies and lies.

And they ſhall know that God.wii rule oucr Iacob : and ouer the ends of the earth.

15. They (p)-ſhal be turned at euening, and ſhal fuffer famine as dogs; & ſhal eompalfe the citie.

(p) As V. -7.

1-6. They ſhal be (j) diſperfed to eate : and if they be not filled, they (r) wil murmur alfo.

(9) They ſhal in vaine feeke oyle for their lamps with the fooliſh virgins, repent ■with ludas, and finding no helpe, fry ſhal continually blaſpheme in he!

17. But I wil ling thy I trength : and .wil exalt thy mercie in (J) the morning.

([, In the refurreftion.

Because thou art become my receiuer, and my refuge in the day of my tribulation.

My helper, I wil ling to thee, because thou art God my receiuer: my God, my mercie.

## PSALME LIX.

*King Dauid After bif owne and the peoples manie tribulationi, 8. rendereth/hanſel for their renowned ~in [loriei, A aicbiued by Godi onl y power.*

King Dauids thanks for victories.  
The\* key.

I. Vnto the end if for them (a) that ſhal be changed, in (l) the infeription of the title (c) to Dauid himſelfe, (d) for doctrine, 2. (e) when he fet fire on Mefopotamia of Syria, and in Sobal, and loab returned , and ftruck Idumxa in the valley of fait-pits twelue thouſand (2. 8.<z-io. ct. 1. Paral 18.

(fa) The change of ftate from aduerſitie to proſperitie in the people of Iſrael, was a figure of the like change in the Church of Chriſt , (b; worthie to be remembered, (<) for the inſtruâion (dj of Gods beloued, (rj aſine fame are more largely recorded in the books of Kings.

## THE BOOK

3.        **G**o d thou (/) haft repelled vs,& haft deftroyed vs: thou waft  
          angrie (^) and haft had mercie on vs. i  
          (“) God fuffcreth his people to be afflicted, as vo! for their finnes, as for exercife  
in vrtue/g) after sheweth his mercie in pardoning, and fauour inaduaucing them. '
  4. Thou haft moued the earth, and haft troubled it : heale the breaches ;  
thereof, becaufe it is moued.
  5. Thou haft (hewed vnto thy people (t) hard things : thou haft made  
vs drinke the wine of compundion.  
          (h) Punishing finners.
  6. Thou haft (\$) giuen a lignification to them that feare thee: that they '  
flye from the face of the bow..  
          (i) Warning them to amend:
  7. That thy beloued (k.) may be deliuered , fauour me with thy right  
hand, and heare me.  
          (k) and then reftoreth them to former good ftate.
  8. God hath fpoken in (/) his holie: I ihal reioyce,-and (w) (h)al diuide ,  
Sichem : and ihal meafure the valley of tabernacles.  
          (b) God alfo as he hath promifed by his holie oracle, (m) hath aduanced King i  
Dauid in his temporal Kingdom, and doth much more aduance him, and other elez ,  
in euerlafting life.
  9. Galaad is mine, and Manafies is mine: and Ephraim the ftrengh of  
my head.
  10. Iuda my King: Moab(») the pot of my hope.  
          (n) As a veil'd for meaner vses.  
          Into Edom I wil(o) ftretch out my (hoe: the foreners are fubied to me..  
          («) Bring it vnder my dominion.
  11. Who ihal condud me into a fenced citie ' who ihal condud me euen  
into Idumea?
  11. Shal not thou, o God, (p) that haft expelled vs: and (j) wilt not thou i  
o God jgoe forth in our holts?  
          (p) As God doth fometimes punish (e) fo he alfo rewarded).  
i^ . Giue vs aide from tribulation .-becaufe mans faluation is vaine.
  14. In God we ihal doe (r). ftrengh -.and he fhall bring to nothing them |  
that afflid vs.  
          (r) Strongly, with fortitude»

## P S A L M I L X .

A confident  
prayer for  
Christs Incar-  
nation.  
The f. key.

*Faithful people of the whole earth pray , and acknowledge that God mercifully  
heareth their prayer. 6. Xpē fit the eternal Kingdom of chrift, in which they  
shal praife him for euer more.*

- i. Vnto the end, (4) in hymnes to Dauid.  
          (\*J) In fonges of praife and chankes to God.
1.    **T** H E a R s, o God, my petition: attend to my praier.
3.    **I** l l r o m        the ends of the earth I haue cried to thee: whiles my

hart was in anguish,thou (c) didft exalt mcon a rock.

(b) From al coasts of the earth faithful people pray to God. (c) The Church biltied ypon an aff'ured foundation, is exalted to great power and dignitie.

4 Thou haft (d) conducted me, becaufe thou art made my hope : a toute of ftrengh from the face of the enimie.

(d) God conducteth, defendeth, and deiuereth thofc that confidently truft in him.

5. I fhall inhabire in (r) thy tabernacle for euer; I fhall be protected in the couert of thy wings,

(«) In the Church, a place of aff'ured proteaion.

6. Becaufe thou my God haft heard my prayer: thou haft giuen inheritance to thofe that feare thy name.

7. Thou wilt adde (ft) dayes vpon the dayes of the King: his yeares euen vnto the day of generation and generation.

(f) Chrjfts kingdom, the Church, perpetual to the end of this world, and eternal after the general Refurrection.

8. He is permanent for euer in the fight of God: his (g) merde and (b) truth who fhall require?

(g) Who is able to vnderftand or explicate how great Chrjfts mercie is in redeeming vs, (b) and his truth in performing his promifed rewards?

p. So (j) will fay a Plainte to thy name for euer and cuer: that I may render my vowes (A) from day today.

(s) Forfo ineftimable benefites I wiil wayes praife thee with Pfalmes, Canticles; Or olier thanks in this life: (JQ and eternally in die life to come.

## PSALME LXI.

*iuft man encouraged* | *Ins cxene Joule toferue God injincere* | *umiline*, 9. *exhorted* | *also al others to truft in God* | *not in falfe and vcrldhe polline*, or *Wealth, hecauie Gods power er- mente wil render to euerte one as they dejerue.*

tx hortation  
o good life,  
■ nrefpeit of  
reward or  
uur. ishment.  
The 7-key.

i. Vnto the end, for («t) I dithun a Pfalme of Daud.

(«) Direited co Idithuij one of them afters of mufike, to fing it, or to make tune for it.

i. c. H a l (i) 'not my foule be fubieft to God' for of him is my faluation.

J (6) The wicked treating in ruinate others, Daud, or anie iuft man carette them not, becaufe his foule is fubieft to God.

j. porheismy God, and my fauour: my receiuer, (r) I fhall bemoued no more.

(r) Therefore I firmly purpofe neuer to be moued from God.

4. (J, How long let you violently vpon a man: (e) you al doe kil, as it were vpon (f) a waithat is leaneing, and a wal shaken.

fd, In vaine doe you myne aduerfarics ftill affault me, (c) though ye be al confederate to kil me, (/) fupposing me to be like a ruinous orskaken wal, that is caftly throwne downe.

5. But (?) yet they thought to repe! my price. (b) I ranne in thirft thej (l) blefled with their mouth, and curfew with their hart.

(g) They think lill to depiue me of my reward, the price of my labours and m-

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rites j 'b) but I ninne fo much more diligently,as thniung after righccounfns in this life,mfd glorie in the next,to finish my courte 'ij Arnott dangerous tentation, v: hen after threatsand crueltye, perfecutours endcauour by fwccte words and promiles to nerf-wade the iuft to fai into finne.

6. But yet my loulc bethoufubieét to Godtbecausefmy patience is from him.

7. Becaufe he ismv God,and my fauiour.-mv helper(<)! flial not rcmouc.

(I:) I refulutely pnrpofcnot toyealdtoanietentations.

8. In God is my Valuation,and my glorie: the God of my helpe, and my hope is in God.

9. Hope in him (/) al ye the congregation of peoplcrpowre outyourharts before him: God is our helper tor euer.

(I) Gods faithful feruantsj arc not only confiant themclues, but alfo exhort and perfwa'de al others,as much as in them licth,to ferue God and tuft in him.

10. But yet the children of men are vaine , the children ot menare (w) liers in balances: that they may deceiue by vanitie together.

(m V) fing falfc weightsthey defraud one an other.

11. Hope not in iniquitie, and couet not robberies ; if riches abound fet not your hart vpon them.

11. (n) Once hath God fpcken,theft (o') two things haue I heard:

(n;God hauingonce fpoken it his moil affured.(o) Two cfpecial attributes of God. *Alat.if.*  
ij. That (>) power is Gods,and (a) merde, o Lord,istothee ; becaufe *K 's. 1.*  
thou wilt render to euery one. according to his works. *Cor.j.*

(p. God is omnipotent, fo that he can both reward and punish infiniti)'; (y) and *S-h.6.*  
Merci ful,that he isrcadicto rceiue al finnersinto hisfaueur, if they wilrepent & turne vnto him.

## PSALME L X I I.

*D4uid in bambment Wi/bgreat affettrion dejiretb to ynite btmfelfe With God tn meditation 4 purpofing and promising euer to praife btm: 10. propbecieihthc yuine endeaHours,and condemnation ofbu emmies and bn owne aduancemeni.*

1. A Pfalmc(4.) of Dauid when he was in the defert of Iuda, (//.eg.22.)

(a) Holie Dauid made this deuout medication when he was in the foreft of Haret, or defert of Ziph. i. Reg. ax. St iy. and could not comcto the tabernacle of God ,not tolerufalem, where hcefpECIALlv defired co be,in the inheritance of our Lord, which was tohiua a great affliction. Asche like is now to Catholikes , -when they a-c putin clofe prifonfor their faith, or oche, wife hindred, that they can nor be prefent at the moft holie and day lie Sacrifice. Li which cafe we muft fupplic as we may, this great lode, and comfort oar feluces with this , or like Pfalmc, or prayer, faying: O God my ood. to thee I watch.

2. /■X God my God to thee I watch, (b) from the morning light.

Vz (c) My foule hath thirllcd to **thce**, my flich to thee very manic wayes.

(ty Euen from the firft dawning of the morning, fc) my foule thirfteth a tier thee, (d) vea alfa mv very fiesh, and whole bodie teelctn great paines, by this affiiition of mind, and defirethrelcefcand reft.

In

P.iuids deno-  
timi in banish-  
■Cnt.  
IIIC8. key.

; In a defert land, and inaccinble, and without water, (r) foin the holie hael appeared to thee, (/) thatl might lee thy ftrengh, and thy gæ'ic.

(t Being nor in cafe that I can not feme thee, o God, as I would , ve: I exhibite mv felrc prefent i.r.fpirit, bctore thy holie place, 'J) mediating- thy power, ana thy glorie-

^..Becaufe (j) thvmencie is better then Hues, my lippes fital pray fe thee.

(g.iThis confutation in banishment from thy diuineStruice,is Tweeter to inc then manie temporal lines, or anie worldlie prosperitie.

5. (A) So wil l bielle thee in my lite : and in thy namel wil litte vp my hands.

(h) For as the Pafsions of Chrift abound in vs ( faithS. Paul. a. Cor. fo alfo by Chrift our comrort aboundeth.

6. As with (i) marrow andfatneslet my loule be filled: and my mouthihal praife withlipsof exultation.

(e^Replenish my foul,o God, with the abundance of thy grace , (kJ fo shallby more able to praife thee

7. (I) If I haue been mindful of thee vpon my bed, (m) in the morning I wii meditate on thee : 8. becaufe thou haft been my hcipcr.

(7,'Seeing in-the night, alio m my bed I meditate on thce;(mz I wilmore diligently doe the fame in the morning.

9. And in-.he coucrt of thy wings I wil reioice,my foule hath cleaned after thee : thy right hand hath receiued me.

10. But (n) they in vaine haue fought my foule, (0) they ftial enter into theinférieur parts of the earth.

(nJ My temporal and fpiritua! enimies: (oj and they shal be damned for their finnes.

11. They (p) shal bedeliucred into the hands ol the fword, they Hial be (j) the portions of foxes.

(f) It happened literally to Saul, that he was flaine in battle, which he made a-gahift hisenimies-(q, and rus dead bodie was hung on a wal Reg. ji. ) expol'ed to wilde beafts, or birds, though it was afterwards burntand buried.

iz. But (r) the King maireioice in God,al shal be prailed that f.veare by him: becaufe rhemouth is flopped of thole that Ipeake wicked things.

(r) Dauid was prefently artcr Sauls death exalted to the Kingdome , in figure of Chrift, whofe name and glorie was exalted,after the deitruaïon of the lewes by Pa-gane çmperours.

## PSALME LXIII.

*prayer of the tuff repoïingtheir-nhtle truf in God: J, and reitycing that the enemies machinations arefruitrate,*

A confident prayer in tribulation.  
They key.

I. Vnto the end, a Pfaime of Dauid.

z. v t E a r e o God my prayer whenl make petition : from the feare  
l lot\* my cnimie dcliuier my foule.

5. Thou (4) haft protected me from the (t) affemblic of the malignant.

*lib*----- THE BOOK

troni the multitude of them that worke iniquitie.

(4) By example of thy former protectiō, from the conspiracie of wicked men, I trust molt assuredly in thy helpe.

4> Because they haue sharpened their tongues as a sword : they haue bent the bow a bitter thingy .that they may shoot in secrets at the immaculate.

6. So dainely they wil shoot at him, and wil not feare they (c) haue confirmed to themselves a wicked word.

(r) They are refolded to intrap me.

They haue talked to hide snares: they haue said, Who shal see them?

7. They haue searched iniquities: they (</) haue failed searching with icrutanie.

(d) But as they haue failed ,fo they shal ftill faile, and be ouerrcached in their bad counfels ,as Achitophel. i. Reg. 17.

8. Man shal come to a deepe hartzand God ihall be exalted.

(r) Childrens arrowes are made their wounds : ,9. and their tongues are weakened against them.

(o) God hath choſen the weak of this world to confound the strong.  
Al that saw them (f) were troubled : ro. and euery man feared.

(f) Much merueled seeing the wicked fo punished.

And they flew forth the workes of God: and they vnderstood his doings.

xi. Thei uft ihall reioice in our Lord, and ihall hope in him, & all the right of hart (g) shal be praied,

(i) The iust shal be praied, for rightly seruing God.

PSALME LXIV.

Conuerſer.  
li Gentils,  
ihc 6. key.

*God is rightly praied in Sion and Ierusalem (in his church only ) for his benefits  
bestowed and promised, \$. ynto xohuhal join the time of grace all nations shal  
be called.*

1. To the end, a praise of Dauid, (4) the Canticle of Ieremie , and Ezechiel, to the people of the transmigration, when they began to goe forth.

(4) The feucntie. Interpreters seeing Dauid here prophesie of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie prophesied the same more largely. As like wife these and other Prophets, forced in spirit , and more especially prophesied the going forth of all nations from Babylon, that is, forfaking Idolatrie, and embracing true Religion in the Church of Christ. 10 S. Augustin, Eutymius, and others.

2. a N hymne, o God, becommeth thee (b) in Sion: & a vow shal be  
Zrendered to thee in Ierusalem.

(b) Not in Babylon ,nor is where, out only in the Church praifes and vowes are grateful to God.

j. Heart-my prayer: (c) all flesh shall come to thee.

(c) All nations shall know thee.

4. The word of the wicked (</) haue prevailed vpon vs : and thou wilt

-----

b^

be (r) propitious to our impieties.

(J) The wicked are in dolent in threatening (t) but thou mercifully pardoning our /innes, they shal not hurt vs.

5. (I) Bleffed is he whom thou haft chosen and taken; he shall dwell in thy courts.

(t) They are happy to whom thou haft prepared grace and glorie.

6. (g) We shall be replenished in the goods of thy house : holie is thy temple, (b) mercelous in equitie.

(g) The voices of the faithful, reioicing in the hope of eternal glorie. Rom. J. (L) Nothing polluted shal enter into heauen. Apo. zi.

Hearevs, O God our fauour, the hope of al the ends of the earth, and in the sea farre.

7. Preparing (s) mountaines in thy strength, girded with might: which troubleth (/;) the depths of the sea, the found of the wauestherof.

(i) Thou which art al powerful, as appeareth by the huge mountaines (kj seas, and other thy workes.

9. The Gentils shall be troubled , and they that inhabite the borders shall be afraid of thy signes : (n>) the out-goings of the morning and evening thou shalt delight.

(I) Thou wilt by thy omnipotent power moue the hearts of obdurate men, and fo convert innumerable of al nations to thee, (m) Thou wilt draw manie to thee, with ioy and gladnes, from the uttermost coasts of the east and west.

10. Thou shalt visit the earth, and shalt inebriate it : thou shalt multiply to enrich it.

The (n) river of God is replenished with waters , thou shalt prepared their (e) meat : because (p) fo is the preparation thereof.

(n) God wrought diuers miracles in waters (Gen. a. Exo. 7. i4. is. Iofue. j. 4. Reg. f. 4. & c. fo) likewise in providing meat for his people Exo. 16. j. Reg. t. 7. 4. Reg. 4. 7. & c. y which were figures of Baptisme, Eucharist, and other Sacraments of Christ, washing from finnes, and augmenting grace, (pj) fo replenishing the Church with most sacred Mysteries.

It shall inebriate the herriuers, (r) multiply her Fruits: in her drops shall reioyce springing.

(9) Endowing the Apostles and other preachers with spiritual grace and learning, (r) continuing the succession of pastors to waiter and feede the faithful people

II. Thou shalt wilt (J) bleffed the crowne of the yeare of thy goodness: (t) and thy fields shall be replenished with plentie.

(S) God bleffeth the whole church, or circle of time. be the Church militant in this world, (t) and the crowne, or happy end of euery ciuitie portons life.

15. The (1) beautiful places of the desert shall loe far : and the little lulls shall be girded about with exultation.

(v) Euen those which before had only a shew of beautie. but indeed were barren, zita! ycald abundant fruit, (w) Those which are more eminent shall particularly reioyce in their owne and others spiritual progresse in venue.

14. The (x) rammes of the flock are clothed , and (7) the valleys shall abound with corne : ( they will trie, yea they will iay an hymne.

(x) The principal pastors shall in proportion reioyce about the rest for the grace and glorie of al their flock. (y) The subiects also and inferiour people shall beate with their happy lot. (x) Altogether , prelates and people , higher and lower shall with vniforme voice praising to God, and perpetual hymnes.

## ANNOTATIONS.

## PSALME LXIII.

Iherpetuitic of  
the Church.

Reward of the  
(Utt.

'saintscrownes  
>ii' of Gods  
bcnignitie.

The Corones  
our Lord, and  
Our Ladie.

11. *Go lyv U'ble To the crowne.* Vnder the Allegorie of the land of Iurie, wherunto the people of God were to be restored after their captiuitie in Babylon, the Psalmist here prophesieth greater tilings, then can be verified or the temporal state of the Iewes, that the militant Church, shall still be blessed from the beginning to the end yeilding expected- fruit; and al the while, that perseuer to the end of their lines, shall receiue most happie and glorious rewards of their labours As saint Paul after his meritorious trauels confidently expected his glorious reward, when he said (i. Tiin. 4.) I haue fought a good fight, I haue consumed my course, I haue kept my faith. Concerning the rest, there is layde vp for me a Crowne of iustice, which our Lord wil render to me in that day, a iust ludgc. And not only to me, but to them also that loue his conuincing. And this is called the crowne of the yeare of Gods benignitie, because God of his owne benignitie, without mans former desert giueth grace, and in the end for merite following, giueth a crowne of glorie. So our blessed Sauiour according to his fulnes of grace, which was in his forle, and infinite merite, receiued a crowne of glorie, in the consummation of his temporal life, after the space of thirtiethree yeares. And our Blessed Ladie the Mother of God receiued an answerable crowne to her excellent grace and merits, in the consummation of her life at the end of fixtiethree yeares. In memorie of which numbers of yeares, deuout men laue instituted certaine formes of prayers, called the Crownes or Corones of Sauioi, and of our Ladie.

S. Aug  
Eutym.

## PSALME LXV.

Gentils fue-  
crede the  
Iewes.

The key.

The Prophet inniteth bell men to Preliue God for his meruelous tookes, And benefits doneto the Iewes. 7. Whereof ~/ingreiteful, 8. Gentils strice Ued, 16. And bring forth better fruit.

I. Vnto the end, a Canticle (4) of resurrection.

(c) Mytical resurrection, Gentils succeeding in place of the Iewes.

**M**Ake ye (&) jubilation to God al-the earth, z. say a Psalm to his name: giue glorie to his praise.

fik Shew your internal ioy by external- words and deeds.

j. Say yeto God: (c) How terrible are thy workes, o Lord ! in the multitude of thy strength thine enemies (<) shall lie to thee.

(c) In drowning the world, in confounding the tongues in Babel, in burning Sodom and Gomorrah with brimston in plaguing the Egyptians, in drowning pharao and his whole armie in the red sea; in destroying the v\_hananites and other infidels, in punishing the ten tribes, and afterwards the other two by captiuitie, & innumerable other punishments, al for finnes, (d) for which euen the wicked, though not finctudy «mured, yet offered feare, tey ned and fallly promised to amend, but performed it not - as the pharao afflicted with plagues, was forced to promise liberitie to the children of Israel, which he afterwards denied.



4. Let al the earth adore thee, and ling to thee: let it ling a Piahne to thy name.

5. Come ye, and fec the workes of God; terrible in counfel souer the children of men.

6. Who turneth (e) the fea into drieland, in the tiuer they ihall paffe on foote, (a) there we shall reioyce in him.

(fej) The red sea, (f f) 'Then loftrc brought the people ouer Iordan, (f l) in remembrance and reciting thefe Angular benefits.

7. Who ruleth in his ftrength for euer his eyes looke vpon the gentils: (h) they that exasperate him let them (1) not be exalted in them'elues.

(h") Gods chofen people the Iewes did often exasperate God by their ingratitude, murmuring, and other finnes: whom the Prophet therfore admonished, (i^ not to be proud, lest they be fubdued and brought los".

8. 'Ye (4) Gentils bleffe our God: and make the voice of his pravfe heard.

(fej) By way of inuication the Pfalmift prophecieth the conuerfion of Gentils.

9. Who hath put (/) my foule in life: and hath not giuen my fcete to be moued.

(I) The voice of the «hole Church: confoling Gods prouidence and protection, that she neuer faileth for the Iewes falling from Chrift the Gentils belicued in him, and fome nations or countries falling from Religion, others are conuerted.

10. Because thou haſt proued vs, o God: by tire thou haſt tried vs, as filuer is tried.

("m) God fuffereth his Church to be persecuted with all kinds of tribulation, as Tome are heere recited.

ii. Thou haſt brought vs into a fnare, thou haſt laide tribulations on our backe: thou haſt fet men vpon our heads.

la. (n) We haue paffed through fire and water: and thou haſt brought vs out into refreshing.

(») But through Gods alſtancchis ſeruants paffe through, and ouercome all tentations.

13. I wil goe into thy houſe with (o) holocausts: I wil render thee (p) my vows: 14. which my lips haue diftinguiſhed. And (j) my mouth hath fpoken in my tribulation.

(0) Sacrifice of thanks, (j) and voluntarie vows, (5) that which anie promiſeth to God in tribulation, drey mult perforine accordingly.

15. (r.) Holocausts with marrow wil I offer to thee, with incenſe of rani- mes: I wil offer to thee oxen with bucke goats.

(r) Theſe were the beſt external ſacrifices of the old law:

16. (I) Come ye, heare, and I wil tel al ye that feare God, what great things he hath done for my foule.

(I) But both then and now the internal ſacrifices of contrite hart, of iuſtice, and of diuine praife beſt pleaſe God

17. To him haue I cried with my mouth, and haue exulted (r) vnder my tong.

(r) From the hart, which is vnder the tong, and direñeth the tong what to ſpeak.

18. (fl') It I haue beheld iniquitie in my hart, our Lord wil not heare.

(v) Who fo euer wil be heard in prayer, muſt repent of his finnes.

18. Therefore hath God heard, and hath attended to the voice of my petition.

20. Bleifed be God who hath not remoucd my prayer, and his mereie from me.

## PSALME LXVI..

^ops nation  
of the Church.  
the 6. key.

*The Prophet prayeth for (and withal foresheweth) the propagation of the Church of Cbrtft.*

1. Vnto the end, in hymnes, a Pfalme (4) of Canticle to Dauid.

(aj) This Pfalme beginning to be fong by voices, in ftruments 'sereadioynd.

2. O d (i) haue mereie vpon vs, and (c) bleffevs: (d) illuminate his kJ countenance vpon vs, and (e) haue mereie on vs.

ft) God firft remitte our finnes: rc) then giue vs thy manifold graces, (d) grant faith and repentance, rt) and fo forgienes of finnes.

j. That we may know thy way vpon earth: in al nations thy faluatinn.

4. Let peoples, o God, confeifeto thee; let al peoples confeife to thee.

¶ Al nations shal be conuerted.

5. Let nations be glad & reioice because thou iudgeft peoples in equitie, and the nations in earth thou doeft direâ.

6. Let peoples, o God, confeife to thee, let al peoples confeife to thee:

7. the earth hath ycalded her fruit.

(g) God, (fe) our God blcife vs, 8. (i) God bleife vs: and let al the ends of the earth feare him.

(y) God the Father, God the Sonne, fi) God the Holie Ghoft, faue the people of al nations, by Euangelical preaching of thee, the moft Blefled Irinitie.

## PSALME LXVII. -

The Church  
full conferred.  
The 6. key.

*Notwithflanding great perfecution the Church prospereth. i o. ffpcciaUy in the nrw testament, by z Apofolictl funñion^ li. tñini/lerte of ^Angels, chrift 'Afcenfian, ctmnrmg of the Holie ohof, J i. connrmng the faithful, reprof tñg the tnjolent, And tonnerting m true. j 5. For al'whth the Prophet tatuitih al nien to praife God.*

1. Vnto the end, a Pfalme of Canticle, to Dauid htmlelf.

2. T Et (4) God arife, and let his enemies be diipcrfed, and let them L that hate him (i) flye from his face.

(4 In manner of praying that God wil vouchsafe to defend the Church, the Pfalmist prophccieth that God wil arife, ft, and the enemies shal flye away, not daring to abide the combat.

5.As (moke vanisheth,kt them vanifii away:as waxe melteth at the pre--  
fenceoffire, folet finners perish at theprefcncoco' God.

4«And (<) let the iuft make merrie.andrcioycc in the fight ofGodtand  
let them be delighted in ininh.

(c) As God is terrible to the wicked: fo hets comfortable to the iuft.  
r.SingtoGodJayaPfalmeto his name: (d) makeway to him, who (e)  
mounteth vpon the weft, f Lord is his name.

(d) Refit not Gods infpiration,but receiueitwithioy and thanker.'rjVho trium-  
phetis ouer death Cod isloid,notonly 0l thefe or thofe nations, countries or  
other creatures,but abfolutely and vuicrfally of al.

Reioyce ye in his fight, they lirai be troubled at the prefence of him: 6.  
the father of orphanes,and iudge of widowes.

God in his (&) holie placety.God that maketh men to inhabite(t) of one  
manner tn anoufe.

(gJThatisthe trueholieChurch,which hath'A\_vnitic in doctrine , touching faith  
and manners. S. Cypr.ep.76.

That btingeth tonfi them (;) that be bound in ftrength, likewifethem  
that (/;) exafj crate,that cwtl (t) in kpuichers.

(r)Ihat be hound ii< firme,(l ) cuir, rebellious wils are altered l y Gods merrie,&  
freely embrace his kv//). Ifo the dead ard drie harts that cared net tot fpirtual  
thii gs.rcfofncd, and quickned v iih new grace.

8.O God (m) vt hen thou vs ente ft forth in the fight of thy people, w hen  
thou didft pafe through the defert.

(m) The benefits behoued on theIfraelites, are written in thebooks of Moyfes,  
Iofuc,and Iudges.

2 .The earth was moved,andthe heauensalfo diftilled,at the prefence of  
the God of Sina,at the face of the God of Ifrael.

10. (n'j' Voluntarie rayneihalt thou feparate, o God,to thine inheritance:  
and it was (0) weakned,but thou hath perfiteth it.

fs) Not mans deferuing,but Gods mere good wil, and free grace caufed Chrift to  
come^nd by himfelfeand his Apoftlesto preach the Euangelical doitrhie , which  
Watereth the whole world.(o^God chofe the w cake,but made them ftrong.

U.Thy (p) liuing creatures fliial dwei in it: thou haft prepared (^; inthy  
fwcetnes for the poore,oGod.

(p) Thofewhom thou haft chofen,and lb made thyncowne peculiar people, shal  
enioy this grace. (<j) Thou gaueft Manna m the defert, the B. Sacrament hi the new  
teftament.

11, Our Lord shal giue(r) the word to them that euangelize, (J) with  
great power.

(r) God giueth to the Preacher that tofpeake, (fi)and to forne he giueth alfo  
power toworke miracles,in confirmation of their doârinc.Mcr. 16.

ij. The (rj King ot holts the beloued or thebeloued: and (\*>) to the  
beautie of the houfe,to diuidethe fpovics.

(r; Some patent King,or(as it is in the Hebrew Kirfgs beine beloued of the bclo-  
ued or God,the only Sonne of God. shal vcald themfelues to the fame beloued Sonne  
of God: (v) which shal redound to the glorie and beautie of his Church, gjyning  
fuch fpirtual prayes from the diucl.

14. It ye (w) lleepc among the middeft of the lots, the v mgs of a doue  
layde ouer with bluer,and the hinder parts of herbackein thepaicncs of  
geld.\_\_\_\_\_ j

## THE LOOT

(w j). If you be in f-ich danger , that the aducrfarics caft dice, or lots for your perfons, and goods, yet you ſhal be deliucrd, as if a-douc , with her glittering tethers, like-fihier and gold , flye away into afecure place , without lolle ordunination, but rather with increafe of vertues.

15. Whiles (x) the heauen bedifcerneth Kings our cher^ (j) with fnow they flial be made white in Selmon.

(x) When the heauenlie King determineth thnsofeathlic Kings, (y) they ſhal be purged from their finnes , and made white like fnow , that falleth in mount felmon, which isa shadowed hil, thick with trees, in mount Ephraim ncerto Iordan.

16. "The (<O) mountaine of God a fat mounraine.

(z) The Church of God is vifible, and durable like to a mountaine.

A mountaine (4) curded as cheeft; a (fi) fatte mountaine : 17.v/ why (c) fuppofe you curded mountaines?

(a) Combined , or ioyned together , as when mike is turned into curde, and fo into chefe. (b) Fruitful, enriched by fpiritual guifts of the Holie Ghoft. (c) I'e that are nor of this Church , doe in vaine and erroneioufly imagine , that anie other mountaines are vnitd.

A mountaine, in which it hath wel pleated God io dwel therein: for indeede our Lord wil dwel cunto the end.

18. The (</) chariot of God is then thoufand fold, thoiifands of them that reioyce, our Lord in them, (e) in Sina in the holie place.

(d) Innumerable Angels miniftrers of Gods wil, docxcontinually attend vpon his Divine Maieftie , as it he ( who otherwife needcrhno feruice ) wreccaried by them, as in a chariot of infinite magnificence. Dan.7. (e j) So God. appeared in Maieftie, when he gaue his law in moun Sinai.

19. Thou art (f j) afcended on high, thou (g) hadraken captiuitie : thou <sup>£fhc. 4.</sup> (fi) haft receiued guifts in men : for euenthoſe ( l ) that doe not believe, our Lord God to inhabité.

(/■) Chrift afcended with innumerable Angels attending vpon him, (g) caried with him the fathers of the old teftament, that had been captiue , (h j) as man he receiued guifts of God, in and for men, his faithful feruants, (i) yea alfo he receiued for his merite , that innumerable which before were incredulous were conuerted, and God dwelt in their fouls.

20. 'Blefled be our Lord day by day: the God of our faluations wil make vs a prosperous iourney.

21. .Our God isrhe God of fauing: and (^) the iffues of death are of our Lord, our Lord.

(k) Oar Lord ai fay, ' our Lord , and none but he could, cuereóme death by dying.

22. But yet God ( l ) fill breake the heads of his enemies : the hairie crowne of them, that walke in their finnes.

(I) Though Chrift died to deliucral men from death, yet he wil giue capital fentence of eternal death to al that obftinacly rcmaine his enimies, and multiple finnes vpon finnes, to the end of their temporal life.

23. -Our Lord laid .-Out (w) of Bafan! wil conuert, ! wil conuen (>) into the depth of the fea.

(»») Euen of the rudeft barbarous nations, manie ſhal be conuerted to Chriftian tic (> ; namely Gods grace is extended into the Hands of the Ocean , and other feas.

24. That thy foote (0) may be dipped in bloud : the tong of thy dogs

\*Ex ini  
mi ii ab

(nuderedde)with\* thefameCtcloud) of thecninres.

fo) Bat fuch feure flaughter shal tai vpon the oafinate contemners of this graces  
that mens fecce shal be defiled in their blond, and dogs shal lappe it.

1\$ Jhey(p)haue feen thy entrings in, o God, the entrings of my God; of  
my King who is (j) in the holie place.

(pi M mie haue feen , or known in general, but the faithful more exaftly know  
how C irift came into this world, his conuerfation thein, and his going forth; q his  
reigning now in heauen our Meliatour, by whom al other inte-ccftburs haue acccffe  
to God.

z6.(r) Princes came before (jj Coynei with the mthatt fang, in the middes  
(r) of yong women playing-on timbrels.

(r) The Apoftles fowing the firft feed of Euangelical doctrine, (f) with whom o-  
ther Apoftolical men, (t) and other fouls of al nations conuerted by their preaching,  
moft ioyfully fing together in hart, voice, & instruments : efpecially in good works,  
shew their grateful affeions to our Redeemer.

27. In ( > ) Churches blefscd God out Lord , oT(w) the Fountaines  
of ifrael.

(■) And al this in the particular "Churches of diuers Kingdoms , and partsoft.be  
world; (w) beginning with chel fraelites in Ierufalem , audio proceeding into al  
Iurie, and Samaria, and to the vtmoft of the earth. Acl.i.

18. There (x) Beniamin a yong man, in exceite of mrandc.

(x) S. Paul o. 'Iacobs yongestfonne Beniamin , laft called to Apoftleship, was  
chiefly fent to the Gentils.

(7) The Princes of Iuda their leaders.- the Princes of Zabulon , the  
Princes of Nephthali.

(y) Other Apoftles or diuers tribes font firft to the Iewes., fecondarily to-Gen  
tils.

ap. Command thy ftrength, o God. confirme this, o God, which thou  
haft wrought in vs.

(yj As the Church began by the omnipotent power of God j fo by the fame only  
power it is conferved.

jo. From thy temple in Ierufalem, Kings shal offer guilt to thee.

ji. Rebuke (<) the wilde beafts of the reede, the congregation (6) of buls  
in the kine of thy peoples: (c) that they may exclude them, which are tried  
with filuer.

(4) Chastice therfore, o God, al perfecuters of thy Church, who are but as weake  
wauering reeds, in comparifon of thy power , (b) no better then bids, with kyne,  
that is, captaines and popmar people , (c) endeavouring to alienate the confiant  
proued Confessors from their faith.

Diflipate the nations that wil warrest j 2. Legates shal come (i) out of  
Aegypt: Aethrepiasha! prevent his hands to God.

(d) A prophcie that manie sho'ld be conuerted to Chrif in Aegypt, & Aethiopia:  
as appeareth by the innumerable multitude of religious Monks , & Nunnes in thiofe  
countries, shortly after the Apoftles dayes.

jj. Ye Kingdoms (e) of the earth fing to God-fing to our Lord:

(s) The like afterwards in al other n tions, whom therfore the Prophet inuitheth to  
praife God j for fo ineftimable ben fits in the whole world.

34. Sing ye to God , -that mounteth vpon the heauen of heauen, to the  
Eaft.

## THE BOOK

Behold he wil giue to-hisvoice (/) thevoice of ftrenth: giue you glorie'to<3od vpon Ifrael,his magnificence,and his power in the clouds.

(f) Chrft wil come to iudge, in terrourof voice,and with magnificence,accompanied with holie Angels and other Saints.

\$6. God is meruailous in his Saints,the God of ifrael he wil giue power and ftrenth to his people,God be blefTed.

### a N N O T A T I O N S .

#### PSALME LXVII.

Hukes ofthe  
Jhurch  
fiiibiitie.  
unftitie.  
^nitic.

Perpetuitie.  
Allured ven-  
ite.

Another pre-  
sided Church  
lith themirke  
ni vniticor the  
ltd.

i f. *Thi mounaine of God.*) For better difeeming the true Church 'from other congregations,the Prophet here defcribeth certaine proprieties therof,for hccalleth it amountaine ,becaufeit is moft vifibleto al men. Secondly,a fat mountaine, that is , replenished with al verrues, and grifts ofthe Holic choft; wherf it is called Holie. Thirdly, it is curded, or confolidated in vnitie of faith and Religion, which conioync the whole bodic, malting it folideand firme,as the ruen tunieth liquid milke into curde, and fo into cheefe. Fourthly , it is the Congregation , wherin God alwaves rcmaineth, cuen to the end, for euer; which sheweth two-other proprieties; that the Church neuer faileth, nor erreth in doctrine : God ftill dwelling therin , and confequently conferueth it from error in dodxine.

-17. Wby *fuppofit you curdd miHniainti.* ) As for other congregations, it is certaine and euident, that they are not the Church-of God, becaufe they arc not curded, that is not vnited,in the fame points of faith, but only in negatine points , and in general oppofition againft the Cacholike Church, and among themfclues notorioufly difagrecing and diuided. As they alfo want the other markes of the true-Church.

#### PSALME LXVIII.

Cluifts affli-  
ctions and  
Hclorie.  
I he <key.

*Chrft tn mtdes of affittions(as one in dangerous -waters') j -def.criling the malice of perfectours, and hn owne true fyle, 14. prayeth his heauenhe Father for helpe. 23. By way ofuftu imprecation foresheweth the fruire punif-ment of his aduerfartes, j o. hu owne glortouc fefurrefiion, and profteroou building of his Church. For which he tuitetli al creatures to prolife God.*

X. Vnto (4) theend,(z) forthem that fhall be changed,(c) to T>amd.

(■<) Pertevning to the new Teftament, (b) for Gentils conuertedro Chriftianitic, and from vice to vertue,fc) prefigured in Dauid.

2. Ç A V e me, o God : becaufe ( d ) waters are entred into my <5 foule.

(d) Vehement afflictions inuironemy hart.

3. I (e) iticke fail in the myre of the depth : and there is no fure Handing.

(») Tam as one intangled with quick-sand or quadmyre in the bottom of a great water.

I am come into the depth of the feat and a tempeft hath ouerwhelmed me.

4. I haue (f) laboured erving, my iawes are made hoarfe : my eies haue

-failed,

failed, while I hope in my God.

(f) Our Lord sweate blood for anguish in his prayer, and was not deliuered from his passion, neither are his seruants presently deliuered from tribulations, but as is moft to eods honour and their owne good.

ioaA.ip 5. They are multiplied about the haire of my head, that hate me without caule.

Mine enimies are made ftrong, that haue perfecuted me vniufly:  
(g) then did I pay the things that I tooke not.

(g) Our Sauour who had no finne, payd the ranfom for al Cones.

6. O God thou knoweft my (h) foolishnes: and (i) mine offences are not hide from thee.

(h) O God thou knoweft, that this which fecmeth folie to worldlie men, is true wifdorn (i) and though men charge me with offences, thou knoweft that I am innocent.

7. (4) Let them not be afhamed vpon me, which expēded thee, o Lord, Lord of hofts.

Suffer not the wicked to be feandalized in my paffions.

Let them not be confounded vpon me that feeke thee, o God of Iſrael»)

8. Becauſe for thee haue I fuftained reproch, confuſion hath couered my-face.

9. I am become a forener to my brethren, and a ſtranger to the formes of my mother.

10. Becauſe (I) the zelo of thy houſe hath cāten me: and the reproches of them that reproched thee, fel vpon me.

(I) The zeale of fecking Gods honour, in propagating and aduancing his Church, is the caufe of perfecution. As we fee thoſe are leſſe perfecuted, which haue leſſe godlie zeale.

it. And couered my foūle in faſtmg: and it (m) was made a reproch to me.

(m) The wicked doe reproch thoſe that mortifie themſelues.

11. And I put haire-cloth my garment, & I became a parable to them.

Ij. They fpake againſt me (n) that fate in the gate; and they fong againſt me that dranke wine.

(n) The great men and iudges, alſo the drunkards and rafcalitie of the people.

14. But I (0) my prayer to thee, o Lorde a time of thy good pleaſure, o God.

(0) But I dirci! my prayer to thee.

(p) In the multitude of thy merde heare me, in the truth of thy ſaluatio.

(f) Expeñing the time of thy good pleaſure.

15. Deliuer me out of the myre, that I itick not faſt idliuer me from them that hate me, and from the depths of (ij) waters.

(5) Tribulations.

16. Let not the tempeſt of water drowne me, nor the depth ſwallow me: (r) neyther let the pit ihut his mouth vpon me.

(r) Though Chriſt died and was buried, and in foule defeended into hel, yet he could not be holden in his ſepulchre, nor in limbo, but roſe againe.

17. Heare me, o Lord, becauſe thy mercie is benigne: according to the multitude of thy commiferations haue reſpōt to me.

18. And turne not away thy face from thy feruant : becaufe I am in tribulation, heare me speedily.

19. Attend to my foule, and deliuer it : ( f ) becaufe of mine enimies deliuer me.

( f ) That they n. rftith be conuerted, or confounded, and fo doc no more hurt.

20. Thou knoweft-my reproch & my confufion, & my shame.

21. In thy fight are al they that afflidt me, .my han hath looked for reproch and miferic.

And I ■ expedted fome bodie that would be forietogether with me and there ( j ) was none: and that would comfort me, and I found not.

( r ) Not anie that could mitigate our Sauours affliãion , would shew companion towards him. ioan. 1, 1

22. And they gatte ( " > ) gal for my meate r & - in my rhirft they gaue me viaegre to drinke.

( » ) Bat contrariwife when he complained of thirft, they gaue him- gal and- vinegre to drinke.

23. { wf Let-their table be made afuare beforethem, & for retributions, and for a fcandal.

( w j ) A Prophccie of the deftruftion of the Iewes, at the time of Pafch , when they should thinketo eate their pafchal lamb with ioy.

14. Let ( x ) their cies be darkned that they fee not: and make ( j ) their backe crooked alwaies.

( \* ) They are alfo blind in hart, that they wil not fee the truth of Chriffs doctrine ( y ) but bow themfelucs to hardi: tilings, and worldlie gaines euen to this day.

25. Poure out thy wrath vpon them : and let the furie of thy wrath ouertake them.

1 16. Let their habitation be made defert tand in their tabernacles let there be none to dwel.

1 27. Becaufe ( ^ ) whom thou haft ftrucken, they haue perfecuted : and j vpon the forrow of my wounds they haue added.

( t ) Chrif, whom God of this merde defigned to fuffer death, for redemption of mankind, the Iewes of mere enuic and malice perfecuted to death.

28. Adde thou ( 4 ) iniquine vpon their iniquitie : and let them not enter into thy iuftice.

( \* ) A prophccie that God would fuffer them , to fai from one iniquitie to an other.

29. Let them be put out of the book of thchuing: and with the iuft let them not be written.

( b ) In- the end of their lines, they shal not be found in the booke of life, where they fuppose themfelucs to be written.

30. ( c ) I am poore and forowful : ( ð ) - thy faluation, o Gòd, hath receiued me.

( c ) The voice of Chrif, humbling himfelfe to death, euen ro death of the Croife: ( d j ) from which he rofe agayne.

31. I wil praife the name of God with canticle : and wil magnifie him in prayfe.

32. And ( e ) it shal pleafe God more then a yongcalfe; that bringeth forth homes and hoofs.



(r) Deuout praife and thanks-giuing pleafe God more then facrifices of the moft tenderxalues, which were otherwife alfo grateful facrifices.

33. Let the paore fee and reioyce : fcke ye God , and your foule flial Hue.

34. Becaufe our Lord hath heard the poore: and he hath not defpifed (J) his prifoners.

(f) God doth afuredly comfort al fuch, as are imprifoned for profeiling the truth.

35. Let (g) jthe heauens and earth praife him, the fea, and al the creeping beafts in them.

(g) Al the creatures of God.

36. (h) Becaufe God wil faue Sion : and (!) the cities of Iuda ihal be built vp.

(h) God wil alwayes eftabliſh and procedi the Catholike Church ; (ij) and particular Churches, members of the vniuerfal, ſhal alfo prosper.

And they ſhal inhabit there, & by inheritance they ihal get it.

37. And (4) the feede of his feruants Ihall poſſeſſe it, and they that loue his name ſhal dwell in it.

(k) Perpetual ſuccceſſion of the-Catholike Church.

## T SALME LXIX.

*vXn other prtjer of Diluid, when he yw perftouted ; j ^ihjalom-.mude in u Pfalme After hu deluurie.*

1. Vnto (4) the end, a Pfalme of Dauid, in remembrance , that our (i) Lord faued him.

(4) An apt prayer alfo for the afflicted in the new Teſtament, (b) from the danger of Abſolon (a. Reg. 18.) or from any perfecutor.

2. y ^s' God (c) intend vnto my helpe: Lord ( id ) make haft to helpe me.

(c) Almen ar al times nede God ſhelpe: (i) but moſt preſent neede , in preſent dangers. The reſt of this Pfalme is conteyned in the 39. Pfalme from the i. j. verſe But there the whole Church prayeth for helpe , the world being almoſt drowned in finnes here Dauid, or other particular perfons , or peoples pray in their feueral diftreſſes.

3. Let them be confounded and be alhamed, that feeke my foule.

4. Let them be turned away backward , and be alhamed that wil me cuils.

Let them be turned away forthwith alhamed, that fay tome : Wei, WeL

5. Let al that feeke thee reioyce, and beglad in thee, and let them fay alwayes: Our Lord be magnified : which loue thy ſaluation.

6. But I am needie and poore: O God helpe me, thou -an my helper., and deliurcr: o Lord be not ftacke.

## PSALME LXX..

A prayer for  
Ipoifuciance  
In virtue,  
the 7. Key.

*Xiwç David, or ame other tufi perfori prayeth God to continu: his grace and pr0-  
tc Ilion againft the malice of the enimie. 5. pecounteth Gods merde in dehue-  
Ting'htm from falling into tentations: 6. prayeth for the fame tn old age, or  
■ Weakenes of hodie and fpirite, zo. and promifeth perpetual gratitude and  
praifes.*

i. A Pfalme (4) for Daud, (I) of the Tonnes of Ionadab, and (c) the former captiues.

(a) Though this Pfalme (as alfo diuers others) is intituled ro, or for Daud. it pro-  
ucth not that fome other was the authour thçrof. but the Seuentie Interpreters in-  
firmate hereby, that it p. rtyneth in more particular fort to Daud, growing old;  
(b) they adde alfo the fonnes of Ionadab amoft holie fatnilie (c) who for their  
lingular picric, were suffered tq. remaine in Ierufalem in the first captiuitie. 1er. y.;

TN thee o Lord (</) I haue hoped, let me not be confounded for euer:  
\*z. in(e) thy iuftice deliuer me, and receiue me.

(d) The words o(Daud, or anie faithful iuft peifon.(r) God of his iuftice retten-  
geth the injuries done to his feruants.

Incline thine eare to me and fñe me.

3. Be vnto me for a God protedtour, and for a fenfed place: that thou  
mailt faue me:

Becaufe thou art my firmament,, and my refoce.

4. My God deliuer me out of the hand of the {inner,, and out of the hand  
of him that do:h againft the law, and of the vniuft.

5. Becaufe thou art fñ my patiece, o Lord; o Lord my hope fró my youth.

(/) Through thy grace I haue patience to- expeit thy pleafure, when I fhall be  
relieued.

6. Vpon thee haue I been confirmed from the wombe: from my mothers  
belile thou art my protedtour.

In thee is my finging alwaies:?,! was made ter mante as (g) a wonder:  
& thou an a ftrong helper.

(g) It fecmcth ftrange to moil men, why the iuft haue more troubles then the  
wicked.

8. Let my mouth be filled v. ith praife, that I may fing thy glorit:(Z>) al the  
day thy greatnes.

(h) A ncceffarie prayer for pcrfeurance, which none can haue without fpecial and  
continual helpe of grace.

9. Keiedt me not in the time of oldc age: (i) when my ftrenth ihall faile,  
for lakc me not.

(iy) A gainft this Tpecial danger, and hft aflaults of the enimie. Chrift hath hñti-  
tuted the Sacrament of Extreme Vñion.

ic. Becaufe mine enimies haue faid to me: and they that watched my  
toulc confulxed together^

ii. Saying: God hath forfakcn him, purfue, and take him: becaufe there is none to deliuer.

1a. O God be not farre from me : my God haue refpect to mine ayde,

ij. Let them be confounded & fayle that detract from my foule: let them be couered wiihconfufion and Juamc. that feeke euils to me.

imbuti wfl alwayeshope: and (4) wüaddevpon al thy praife.

(fcJThebft means to confarne vertue, is to exercife the fame, adding good works towards our neighbours, and praifes to God.

15. My mouth shal shew forth thy iuftice r al the day thy faluation. Be-  
caufe (/) I haue not knowne learning *1m*) I wil enter into the (») powers  
of our Lord n6. Lord I wil be mindful of thy iuftice onely.

(I) I proicfl enot exaâ knowledge of natural, things; I'm) but I confidar and con-  
temple the infinite power of God, which appeareth in his works, fn^ and his iuft  
iudgements, as partly lüne appeared in punishing, and rewarding fomcin this life,  
but efpecially wil be manifeft in the end of this world.

17. O God thou halt taught me from my youth and vntil now I wil pro-  
nounce thy meruelous works.

iBjKnd vnto ancient age, and olde age: o God, forfakeme not.! Vntil I  
shew forth thy arme to al the generation, that is to come.

Thy might, ip, and thy iuftice, o God, euen to the higheft, great mer-  
uailes, which thou haft done: O God who may be like to thee!

**N**OW great tribulations haft thoushesved me, manie and euikand tur-  
ning thou (o) haft quickned me : and from the depths of the earth thou  
halt brought me backc againe.

(o) After tribulations recreated me.

ai. Thou haft multiplied thy magnificence: and being turned thou haft  
comforted me.

nJForl alfo wil confette to thee in the infruments of Pfalme thy truth:

**O** God, I willing to thee on the harpe, holie one of Ifrael.

a^ My (p) lips lhal reioyce when I lhal fing to thee; and my foule which  
thou haft redeemed.

(f) I wil praife thee with mouth and hart.

14. Yea and my tongue al the day shal meditate thy iuftice; When they  
shalbc confounded and ashamed that feeke euils to me.

## P S A L M t LXXI.

ihriftour  
king Kludge,  
the ft key.

*'Byway of prayer the falmifl propbeaeth CtifiJt-comming/iUrT&ug indludgrC  
■4.the delinerer ofmankind from the thraldom ofthe diuel. 8 The greatnes of  
hisfpirtual kingdom m the Gerudi,16 -and bis continualglorie and praife.*

## I. (x) Concerning Salomon.

(x) ThisPfalme is of Chrift , perfigured by Salomon/whofe Kingdom was noft  
glorious ofal the Kings ofGods pcopiejforor King Salomon himfelfe manic tilings  
in thisPfalme can not be truly vnderftood. S.Aug.

God giue thy iudgement to (T) the Kingand thy iuftice to (c)  
K-Vthefonneo of the King.

(■)IO God moft bleffed Trinicie, giue power and authoritie,to-theSonne of Man,  
God! "carnate,King.oral Kings, (t) the Sonne of King Dauid,to iudge fo;mankind  
againft the diuel.

To iudge thy people in (J) iuftice,arid thy poore inhidgement.

(d) Chrift paying ranfom for al mankind, and fo man renouncing the diuel-arid  
feruing God,isiuftly,not iniuriouly dcliuered from captiitcie of finne, aniofthe  
-diuel.

3. Let 'e) themountaines receiue peace-for the people; and (f) thé litle  
hillles iuftice.

! ! (r)\*A prophetic of the Apoftles receiuing power to preach Chrifs Ghofpel,of  
! peaceand reconciliation of men to God by penance i , (f) and of ocher Apoftolical  
! men that folowtheir fteps.

4-He (^)shal iudge the poore-ofthepeople,and shal faue the children of  
! thepoore;and he lha! humble the calumniatour.

i (i>) Salomon in figure ofChrift wasfor a time aiuftand goodKing.

5.And he ihal (b/ continue with the lunne,and before theanoone in ge-  
neration and generation.

! (h) Bat only Chrift,not Salomon,nor jnio:her Kingof that people,continueth or  
! reigneth tor euer.

6.He (t)ihal defeend asraynevpona fleece: and as drops diftilling vpon  
the earth.

(i)The manner of Chrifs Incarnation moft filcnt,fweetc,and grateful.

y. There ihal rife in his dayes iuftice,and aboundance of peace,;(4) vntil  
the moone be taken away.

(tyj -Aghnc the Prophet inculcateti!,that Chrifs kingdom,his Church, shal con-  
tinue for euer.

S.And he ihal rule (/) from fea vnto fea: and from theriuer euen to the  
ends of the round world.

(i) The Church is notonly vniuerfal in al times,but alfo in places.

9. Before him shal the Aedtiopians fai downe; and his enimies ihallick  
the earth.

*Ifa.60.*

10. The(m) Kings ofTharfts.and (n) the Hands ihal offerprefents; the  
Kings of the Arabians,and of Saba shal bring gauris.

*Mat.i.*

(m)The

(»»; 1 he three Sages or Kings, which adored our sauour, and offered gold, frankincense, & myrrh, were the firſt rhit fulfilled this prophetic; & after wards Conſtantin the Greit, and other Emperoars. Kings, and Pti. ic. -s. (n, Amongſt other Hands Great Bryttannie 'the greateſt of Europe' was conuened to Chriſt, according, to this prophetic : firſt ſonie rev in the Apoſtles time (Metaphraſtes apud Surium, Theodorct, epiſt. ad Timoth- . Sophronius Ser. de Nat Apoſt, & ali).; More in the time of Eleutherius. Laſt) v, our rugliſh ration by S. Auguſtin and others ſent by S. Greforie.

ii. And al Kings otthc earth ſhal adore him : al nations ſhal ferue him.

ia. Becauſe he ihal deliuer the poore from the mightie : and the poore which had no-helper.

ij. He ſhal ſpare the poore and needy: and he ſhal ſauc the-fouls of the poore.

14. From vfuries and iniquitie he ſhal redeeme their fouls and their name ſhal be honourable before him.

15. And; he ſhal Hue, and there ihal be giuen him of the gold of Arabia, and they ſhal adore it alwaies. -al the day they ſhal bleſſe him.

"How is this prophétie vérifié except the Church be

tó. And there ſhal be a firmament in the earth in the tops of mountaines, the fruit thereof ihal be extolled farre about Libanus. -and they ſhal flouriſh of the citie, as the graffe of the earth.

17. Behis name bleſſed foreuer: becauſe the funne his name is permanent. bic.

And al the tribes of the earth ihal be bleſſed in him : al nations ihal magnifie him.

18. Bleſſed be our Lord the God of Iſrael, (0) who only doth merueous things.

(0; No miracles can-be done but by Gods power.

19. And bleſſed be the name of his maieltie for euer: and al the earth ſhal be filled with his maieltie. fp) Be it, be it.

(p) Above al other defies the holt; Prophet wiſhed Gods glorie, and praifes in al the earth, as it is in heauen.

10. (j) The praifes of Dauid, (r) the forme of Ieſe are ended.

(5J) It ſeemeth by this appendix added by Eſdras, that this Pſalme was laſt composed, though not put in the laſt place, but as it came to his hands, (r) Dauid the natural ſonne of Ieſe, made no more Hymnes, that is, no more muſical praifes of God after this Pſalme, but the prefigured Dauid Chriſt our Sauour, the Sonne of God, in hkbodie the Church, fingerli it in new praifes. S. Aug. in enarrar. Pſal. ſequentiſ. 71.

PSALME    LXXII.

ffliſion in  
4« world'is  
coiſpenſed  
the end.  
he y key.

*The royal Prophet, firſt profeſſing the ^nfpeakable goodnei of God, i. in the perſif  
of the-meafe complameth, that the viewed profiter and. the iuſt are affliſted:  
\* 5. reprehendeth the murmuratton , for though xoe can not comprehend theſe-  
cret tudgements of God,\%. yet they are moſt iuſt. 2.5. Jo -with deſire <to reſl >»  
God, he promiſeth eater to praifi him.*

I. APſalme (4) to Afaph.

(4JT0 befong by Afaph the maifter of muſike, and lûs compaña.

**H**O w (i) good is God to Iſrael, to them that are of a right hart!  
(b) God is ſo excellent good, as no tong an expreiTe, no hart can conceiue. j  
a. But (fe) my feet were almoſt moued, my ſteps almoſt flipped.  
(c) The peace and proſpernie of the tricked tempted me to leaue the right narrow  
way, and to goethe brode eaſie way with them.  
3. Becauſe I haue had zeale vpon the wicked, ſeeing the peace of finners.  
Becauſe there is (i) no reſpect to their death: and (e) ſtabilitie in their  
plague.  
They neuer thinke of death; (e) and if they ſuffer ſome affliction, they quickly  
remoue it from them.  
5. In (f) the labours of men they ore not, and with men thy ſhal not be  
ſcourged.  
(f) They trauel not ſo much as good men doe, neither are they To often puniſhed.  
6. Therefore (g) I haue pride helde them , they are couered with their ini-  
quitie and impietie.  
(g) Which maketh them proud, and ſo they ninne into al fort of iniquitie.  
7. Their iniquitie hath proceeded as it were of fat; they haue paſſed in-  
to (h) the affcâion of the hart.  
(h) What foeuer riſe I haue in their mind, they feared not to commit it in ſad.  
8. They haue thought and haue ſpoken wickednes : they haue ſpoken  
iniquitie (») on high.  
Boldly extolling their owne words and works, and deſpiſing others.  
9. They haue ſet their mouth vnto heauen: and their tong hath paſſed in  
the earth.  
to. Therefore wil my people (4) rturne here: and (i) full daies ſhall be  
found in them.  
(k) For this proſperitie of the wicked, ſome of Gods people wil fall from the right  
way, (l) and their dayes wil abound with calamities.  
it. And they haue ſayd: (m) How doth God know, and is there know-  
ledge in the uight?  
(m) The voice of the weake, inclining to diffidence, & doubt of Gods knowledge  
and proliſcende.  
11. Loe the Goners themſelues, and they that abound in the world, haue  
obtained riches.

ij. And I faid : Then haue I inftified my hart without caule, and haue walhed my hands amongft innocents:

14. And haue been fcourged al the day, and my chaftifing in the mornings.

15. If I faid : I wil (peake this : behold (») I reprovod the nation of thy children.

(nl) The Prophet in his owne pcrfon anfwereth, that if he should fay fuch things, he should reprove Godschilren as faultie, vnworthie of his proteition, and to be neglected; whereas it is Gods providence to chaftice his children whom he louth.

16.1 (0) thought to know this thing, it is labour before me:

(•) In this life we can not know the particular caufes, why die iuft are affiiacd, & manie wicked proper in this world.

17. Vntill may enter into the fandluarie of God : and may vnderftand concerning their latter ends.

18. But yet (p) for guiles thou haft put it to them : thou haft caft them downe whiles they ~y) were eleuated.

(pi) But only in general we are taught, that euils ate prepared for the guiles, or decets, (<?) pride, and other finnes of the wicked.

19. How are they brought into defolation, they haue failed fodaincly: they haue perished for their iniquitie.

ao. As the drcatne of them that rift, o J\_ord, in thy citic thou ftialt bring their (r) image to nothing,

(r) Not real but imaginarie felicitie.

3.1. Becaufe my han is (J) inflamed, and rny reyns are changed:

(/■) Almoft burned vp with affiiacions.

22. And I am brought to nothing, and knew not.

aj. As (t) abeaft am I become with thee : and I (•») alwaies with thee.

frj Charged with heauie burdens, without knowledge how long orto what end, (v) yet not deftitute of thy proteition.

24. Thou haft held my right hand : and in thy wil thou haft conduced me, and with glorie thou haft receiued me.

25. For what is to me (tv) in heauen; and besides thee what would I vpon the earth?

(wj) Nothing to be defired in heauen nor in earth but God.

26. My (x) flesh hath fainted, and my han: God of my hart, and God my portion for euer.

(x) In bodie and mind I thirft after thee, my true inheritance.

27. For behold, they (y) that make themfelues tarre from thee, fhall perilh: thou (^) haft deftroyed al that fornicate from thee.

(y) Men by their frewil make themfelues enimies to God. («) Determined their damnation, forefecing their final finixs.

28. But it is good for me to cleaue to God : to put my hope in our Lord God.

That I may ihew forth al thy prayfes, in the gates of the daughter of Sion.

## PSALME LXXIII.

A prayer in  
long afflictio.  
The 7. key.

*Faithful people preffed with perfecation lamentably complaytung, hefeechetb God torefpeflhis owneinheritance, cruelly afflicted, to. and left long without bdpe, 11, wheras heretofore be reheued his people in like diftreffe. j 8. ^nd tberfore confidently hopcth he wil reuenge the blafphemers ofbis name.*

I.-Vnderftanding (4) to Afaph.

(a) Infruition for the congregation of the faithful in diftreffe, not to (ceke temporal rewards and prosperitie, but coox peft fpiritual and eternal. S. Aug.

t T r r H y haftthou, oGod,(t' repelled foreuer.-is- thy furie wrath V V vpon the sheepe of thy paffute?

(b) lulong perfecution the wcake begin to feare orfufpeft,that Godhathvtterly abandoned them.

1. Be (c) mindful.of thy congregation,.(/) which thouhaft poffefled from the beginning.

(c) But the ftronger pray with confidence, (d) beine affured that God who hath conferred his Church hitherto,..om the beginning or cite world, wil conferue it fill to the end.

Thou haft (e)-redeemed the rod of thine inheritance : mount Sion, in which thou haft dwelt.

(ef) An other reaforwhy Godwilconferuehis Church .becaufe he hath deliuered it often ia a ftrong arine; as from bondage in Aegypt, from perfecution and oppreffion in thcrimeot fudges, and Kings, and laftly redeemed it.irom thetyrannie of the diuel by Christs death.

3. Lift vp thy hands vpon (f) their prides for euer.- how great things hath the enimie done malignantly in the holy place?

(f) Thirdly the prideof the enimies moueth God to reuenge their wickednes, & fo todclierhisow. e people.

4. And they that hate thee haue gloried : inthemiddes of (g) thy iblemtie.

(gi.They pretend tekeepefolemn c feaftsItketorbyne.

Tneyhaufet (b) their lignes for lignes : 5. and hauenot knowne,(»') as in the ifTueon high-.

(h) They fetvp altars againfte thvnealtars.or fome new deuifed external shew, againft the holie Rites of the Church :.(ij and that in publike places, in the ends of high wayes ,or ports,and pinnacles.

As if) in a wood ot trees they haue with axes 6. cut out -the gátc Sihcrof together : in hatchet.and chip-axe they-haue caft itdowne.

(\ The Prophet defcribeth the manner how perfecutours deftroý temples and al + Kf«  
fired things. ■5-

7. They haue burnt thy fanftuarie with fire: they haue polluted thetabernacle of thy name in the earth.

8. Their (/) kindred together haue faide in their bam Let vs make al the ictituaaldaies of God to ceafe from the earth.



(*l*) The whole crew or band of perfecours

9. Our (*m*) signes we haue not feen, there is now no Prophet: and he wil know vs no more.

(*m*) The weake compile that God sheweth not wonred signes, nor fendeth succour to his people, by railing from c Prophet, or other means to helpe them.

10. How long, o God, ihal the enimie vpbraide: the aduerfarie prouoke thy name for euer?

11. Why doest thou turne away thy hand, and thy righthand, out of the middes of thy bofome for euer?

*Luc. 1.* 11. But (») God our King before the worlds: he hath wrought saluation  
» 70. in th-middes of the earn.

(») The perfeâ doe anfrer, that God both hath, and-wil relieue his people.

I'Thou in thy ftrengh haft confirmed (0) the fca: thou haft (*p*) cruined the head of Dragons in the waters.

(0) Made the red fca like wals/p) Drownd Pharao and his toffe-

14. \*Thou haft broken the heads of the dragon: thou haft giuen him for meate to the peoples (5) of the Aethiopians.

(ç) Of blacke diucls.

15. Thou haft (*r*) broken vp fountains, and torrents, thou haft dried the riuers (/) of Ethan.

(*r*) Giuen water out of rocks, (/) made paflage otter Iordan.

16. The day is thine, and the night is thine; thou haft made the morning and the funne.

ly. Thou haft made al the coasts of the earth: the summer and the spring thou haft formed them.

18. Be mindeful of his, the ^enimie hath-vpbraid our Lord: and a foolish people hath-prouoked thy name.

ip. Deliuer not to be aftish of them: that confesse to thee: and the foules of thy poore forget not for euer.

io. Hauerefpéet vnto thy testament: because they that are (*l*) obfeure of the earth, are filled with houfes of iniquities.

(*t*) Ignorant, blind ^nd barbarous infidels, lodge al Kinds of initjuitie in their consciences.

21. (") Let not the humble be turned away being co-founded with the poore and needy: flial praife thy name.

(*v*) And therefore it is vnmecet, that faithful people should be in bondage ruder them.

22. Arise God, iudge thy cause: he mindful of thofe thy reproches, that are (*w*) from the foolish man al the day.

(*w*) These foolish audacious men doe continually blaspHEME al holie things.

2j. (*r*) Forget not the voices of thine enimies: the (*j*) pride of them that hate thee, hath afcended alwaies.

(*x*) Omit not to punish them, (ç) feeing they are obftinate & obdurace in pride and in hatred.

## PSALME LXXIIL.

encrai  
nlgncient.  
lu- f>. key.

*Clnft ( -with ^tfeftburs ) ■wil iudge the -whole -world -at-the left day : in the  
meane time exhorteth finners to amend their Ufe ; 7, for none ſhal ejtofe tufi  
itidgement.il. The witfed.shal be funiſbed,, and the good rewarded.*

I, V nto the end ,.(4) Corrupt not;a Pfaime of Canticle to Afaph.

(j) Either this «yas the beginning of a fong, torbe turn: wherof this Pfaime was fong >a\$ fome Hebrew Rabbins teftifiator , as S. Auguftin and other fathers explicate, the Septuagint doe admoniſh vs by occaſion of this Pfalmc, notto faile in our hope, forthat God wil in no caſe violate his promiſenor purpoſe, but wil render to euerie one in the day of lodgement, as they deferue.-

z. V *T* - (t) wil confeſſe to thee, o God ; -(c) we wil confeſſe,, and  
v » wilinuocate thy name.

(i) Chriſt with his Apoſtles, and otheraſſeſſe forie iudges, wil praife and thanke God , for his admirable good prouidence, and gouernment of this world.

(c) This duplication of the ſame word, confirueth vs of the allured perſimance of that, which is here prophesied.

We wil tel thy meruelous workes: 3. when (d) I ihal take a time, I wil iudge iuſtices.

(d) Chriſt our lingual, principal, and proper lodge only, and no mere creature, knoweth the determinate time of general iudgement.

4. (e) The earth is melted, and al that dwel in it : (/) I haue confirmed the piliers thereof!

(ej) The earth at that time ſhalbe purged with flaming fire: (f) yet ſhal notbe deſtroyed, but changed in qualities.

5.1 laid to the wicked : (g-) Doe not wickedly, and to them' that offend:

(A) Exalt not the horne.

(g) An epitome, or brieſe ſumme of Chriſts doãrroe, to flye from finne. (fe) Benot proud, abuſe not the power you haue, to doe what you pleaſe.

6. Exalt not your horneen high ' fpeake not iniquitie againſt God.

7. Forxieither from the Eaſt, nor from the Weſt ,nor from the deſert mounraines : 8. (L becauſe God is Iudge.

(i) When other fudges lit on tribunals, Tome may beaſſent , or eſcape from their ſentences: but al without exception ſhal be brought in petſon, when Chriſt God and Man ſhal iudge.

(/Q This man he humbleth, and him he exalteth : 9. (/) becauſe there iſa cup in the hand of our Lord(w) of mere wine ful of mixture.

(kJ) Some ſhal haue ſentence ot eternal paine in hel: ſome of eternal reward in glorie, (J) though (partly in this world, partly in particular indgement of euerie ſoule) God hath already , and wil before the laſt day puniſh finners, yet there reſteth more puniſhment, and no impenitent finners ſhal eſcape, but ai ſhal drinke of the bitter cup of eternal damnation, (m) ſtrong wine not dclayde with water, but mingled with bitter ſharpe things, as gal, vinegre , brimſtonc, &c. and fo powred into feſtered wounds : fbthey ſhal fufter intolerable endles paine, mixed with the worme of conſciencie, loſie of glorie, rancour of hart,, and eternal deſperation.

And he hath powred it out (*n*) *of* this into that, but yet the dregs therofare not emptied : al the finners of the earth shal drinkc.

(*n*) Varietie of hellish torments, from one extreme to an other; asi from snow-  
Vltersto exceeding heatc. Iob. 14..

10. But I wil (hewforth for euer : I wil fmg to the God of Iacob.

11. And I wil breake al the homes of Iinnets : and (*o*) the homes of the iuft shal be exalted.

(*o*) The iuft forwel vng their power of frecwil, and of al power giuen them in this lité, are rewarded in heauen.

## PSALME LX XV.

*The fojo! Profhet fingerb Gods prttfes , for his prtituhsr pnnidene  
toroords the lews : 10. Further to be extended to i libe meefe of the whole  
eerth.*

Gods proludente towar his people.  
The J. key.

1; Vnto the end, in pray les, a Pfalme (*4*) to Afaph, a Canticle to (*i*) the Aflirians.

(*4*) For the congregation of faithful and godlic people. (*b* / *j*) Amongst others , one notorious example of Gods prouidence is recorded of an hundred fourcore & fine thousand Alerians, flaine in one night by an Angel. 4. Reg. 19.

2. *I* "i O d is knowne (*c*) in lewrie : in Ifrael hk name is great.

(*c*) God was not only known in general, as to pagane Philofophers , and forne others, but mare particularly to the Ieues, the iffue of Abraham, Ifaac, and Iacob, by his fpecial benefits towards them.

j. And (*d*) his place is made in peace : and (*e*) his habitation in Sion.

(*d*) God fuffering al other nations to erre for tleit finnes, in their fond phantáfies of falfe Gods, referued the Iiiretires for his Church, (*e*) eftablishing the principallie therofin Sion.

4. (*f*) There he brake the powers of bowes, the shield, the fword, and the battle.

(*f*) For obtaining and conferuing of Sion from wicked Infidels, God ouerthrew al forts of contrarie forces.

5. Thou [*g*] doeft illuminate merueloufly from the eternal mountaines; <5. al the foolilh of hart (*fi*) weretroubled.

(*g*) God not only gaue his people temporal victories oner their enimies, but alfo illuminated their minds stith knowledge of true religion: (*fi*) others are often troubled in mind, bearing the truth , but are not conuerted through their obftinate follie

They (*l*) llept their flepee : and al the men of riches found nothing in their hands.

(*o*) Worldlie men in fupine carelefnes , as hi a flepee paffe ouer this life, and afterwards find themfelues excluded from heauen, for lacke of merits , and good workes, with the foolish virgins.

7. At (^)thy reprehenden,o God of Iacob,they (l)haue al/lumbered that mounted on hordes.

(*kj*) God vndertaking the defence of his people.and threatning the aduerse psrt, (*I*) they failed in courage,as men ouercomewirh dro'S'fincs of fleepe.

8. Thou art terrible, and who shall refill thee? m) from that time thy wrath.

(m)Euen from the first notice of thy ■wil, the aduerfaries were deieâcd,fearing thy potent wrath.

p.From (,) heauen thou ' haft made thy iudgement heard;(e) the earth trembled and was quiet.

(») Terrible fignes from the firmament appearing before the day of iudgement, (*fi*) persecutotrs and others being terrified shal be astonished and silent.

10. When God arose vnto iudgement,(j)that he might faue aithc nicke of the earth.

*ffu* God wil come to iudge the world,more efpecially for the iufts sake.

11. Because (^) the cogitation of man shal confefTe to thee and (r) the remaines of the cogitation shal keepe feſſial day to thee.

(*q*) Men that shal feriouſly thinke and meditate vpon theſe things , wil praife and thanke God for them: (r) and the effeſhand ſwcet repaſt of ſuch meditation, ſhal make as it were a great feſtiual day,in the deuout ſoule ſpiritually ioyned with God.

ii. (l) Vow ye and (r) render to our Lord your God: al yethat round about him bring gifts.

(*f*) The ſoule thus inflamed with Gods loue , is then apt of gratitude, for his goodnes towards man,to make vſes of things wherto we are not obliged, (*t*) but moil neceſſarie it is to be maturely aduifed, and not raſhly nor lightly to vow; for being once vowed ,we are ſtrictly bound to what ſoeuer we haue lawfully promiſed. And it is great ſiſne to row vndifcreetly.

To ("y)the terrible, 13. and him that take away the ſpirite of Princes, terrible to the Kings of the earth.

(*f*) Remembring that for vowes, and al other works we muſt anſwer to God, who is a terrible iudge . ready to puniſh in bodie and ſoule, ſparing none & or their greatnes, not Princes nor Kings, nor vulgar fort, for tu are to him alike.

l The Prophets  
|d"r often  
If pck in the  
|<retence,  
lor tlicaflu-  
france of the  
things to  
«orne.

# OF P S A L M E S.

## PSALME LXXVI.

*^niefaithful deuoutperfon meditating Gods benefits , 7. examineth bis con- GodsfpECIAL  
fetente,that nothtngbe in bis foule, that may offend God. v bo is alwayes'protection of  
readie to forgine'. IT.and therfore brfflrenetoetbhis ourpofe toferve Godjin-^helwes.  
cerei), 15 particularly remembring the deliuerie of IJraillfrom ^iegypt. IThc^key.*

I. Vnto the end,for (4.) Idirhun,a pfalme (i) to Afaph.

(4) For Idithunto fingerlo make tunc for it. (b) For the faithful congregation to consider Gods benefits.

*Pfal.*

i. XT X7I t H (c) my voice I haue cried to our Lord:with my voice  
' ' to God (J) and he attended to me.

(c)Hauing heretofore prayed, (djlhaueobtayncd.

j. In the day of my tribulation I fought God|, with my hands (r) in the  
night before hirmand I (/) was not deceiued.

fr) Efpecially being mtribulation,and.praying with hartandhands lifted vp, as  
Wclin the night as day:(f) I was not frustrateoftny prayer.

My (?) foule retuied to be comforted, 4. l (>) was mindful of God  
and wasdchghted.and was exercifed ; and (i) my fpirie fainted.

(g)as fometimes in fuch anguish that nothing feemed comfortable/h }but Ire-  
lied vpon God fo firmly.(>j that myfpirit came into an extcfc or trance.

5. Mync eies (<) preuentedthe watch : I was (/) troubled & fpakenot.

(A) I arofe early before the ordinarie time of awaking, (I) my hart being atten-  
tion inwardly,! Altered nothing with my tongue.

6.l thought vpon old dayestand the eternal yeares I had in minde.

7. Andi meditated in the night with my han, and I was exercifed, and  
I (m) fwept my fpirit.

(m) I diligently examined my confcience.

8. Why , (n) wil God rcietft for euer: or wil he not ad'de to be better  
pleafed as yet?

(nJ, Afuredly God wil not relieff for euer,but he wil be pleafed with his Church.

9. Orwilhecutoffhismercie for euer , from generation vnto genera-  
tion?

lo.Or wil God forget to haue mercie?or wil he in-his wrath keepe in his  
mercies?

n.Andl fayd-(o) Now hauer begun; (p) this is the change of the right  
hand oftheHigheft.

(o> Whiles I thus thought,I erred greatly,nowlfee and confeffe that God fuffereth  
al calamities for the good of his feruants.\p)and this I knew not by my felfe, but by  
the infpirationofGod,m. king this change in me by his gracious hand.

12. I haue been naindtul of the works of our Lord : because-I wil be  
mindful from thebeginning of-thy meruelous works.

13. Andi wil meditate inai thy works : and in thy inuentionsI wil be  
exercifed.

14. - O God in the holie is thy way: what Gadis great.as.our God-'  
 15. thou arttheGod that docft meruelous 'things.

Thou haft made chy power knowne among peoples : i6. thouhaft with thine arme redeemed thÿ people, the children of ( ) Iacob, and lofeph.

(f)J.The progenie of Iacob , recciued and nourished in Ægypt for Iofeph's faire, as his adopted children.

17. . "The waters (r) faw thec, o God, the waters faw thee r and they were afrayd,and the depths were troubled.

(r) The red fea, and lordm feltxhy «buine power, and obeyed thy wil.

18. A (f) multitude of the founding of waters : the clouds gaue a voice.

(>) Noife of waters meeting after the Ifraelites were -palled , ^thunders and lightnings alfo hapncd,to theterrourof theperfecutours, thoughnot mentioned in Exodus.

For indeed arrowes doe palle : ip. the voice,of thy thunder in a wheele.

Thy lightnings ihined to the round world r theearth was- moued and troubled.

20. Thy way in the fea, and thy paths in many, waters: and thy fteps lhal not be knowne.

Exo. 14

21. Thou haft conducted thy people as ihcep : (<) in the hand of Moyfes and Aaron.

- (r).By them iniftcrie of Moyfes and Aaron.

## PSALME LXXVII.

Ciods great  
 Jlcnefits be-  
 llowed rpon  
 Jliclewes, and  
 their ingrati-  
 tude.  
 The 4. key.

*The Ifoyitl Prophet exhorting the people to titend, 5 .reciteth manie great bene-  
 fits of Cod towards their forefathers ( vhoſe ingratitude, often rebellion,  
 and-chatifement he fid-noteth) 9. as in their entrance into the land of  
 Chantan : 12. alfo before the fame in ^fegypt ,tnd in the defert. 42. fforo  
 God plagued the Egyptians : \$2. frotefed, and confuded his people into  
 the promijed land. \$6. Where lthewife they often ofended, vere punished:  
 ■6j. yet vere fill conferued .-4p. and the tribe of Juda, exalted-in JCing  
 Dauid.*

- j. Vnderftanding (x) to Afaph.

\*(<) Commended to Afapha cliefe muſitian, that the people might rnderftand  
 and conCder Gods benefits.

**M**Y people attend ye to(J) my law: incline your care vnto the words  
 of-my mouth.

(b) Neither the law,nor the people was Dauid's, but prefer.ting Gods perfm, he.  
 fpcaketh in his name or authoritic, with whoſe infpiration he was replenished. S *IMtt. i. 1.*  
 Greg. Prêtât, in lob. c. >> - \_\_\_\_\_

a. I wil

z. I wil open iny mouth in ( e ) parables : I wil fpeake propoGtions from the beginning.

(c) Albeit the Prophet reciteth hiftorieally things Hone , yet the fame were parables, fimilitudes, and figures of other things : (d) yea of fecret hidden Myfteries, obfeurely lignified in the old Teftament, and reuealed in the new.

3. How great things haue we heard and (e) haue knowne them, and (/) our fathers haue told vs.

(») Which partly we know by written holie Scriptures (/) partly by Traditions.

4. They were not hid from their children, in an other generation.

Telling the prayfes of our Lord, and his powers, and his meruculous works which he hath done.

5. And he if) raifed vp a teftimonie in Iacob : and (t) made a law in Ifrael.

(j) God of his mercie without precedent-merit, raifed vp a peculiar people of Abraham, -Iaac, and Iacob, (b) and gaue them a particular law; firft of ircutncifion, & more largely by Moyfes.

How great things he commanded our fathers, (i) to make the fame knowne to their children: & that (/) an other generation may know.

(i) So Abraham intruæd his children & his houfe after him, Gen. 18. (1^ in like Ion others taught their children.

The children that fhall be borne, and fhall rife yp, and fhall tel their children.

7. That they may (1) put their hope in God, and may (1») not forget the works of God: and may (n) feeke after his commandments.

(Z) For three caules God gaue his law, that his people may haue confidence in him, he fhewing his care to intrud and gouernethem: (m) that they remember his benefeits: (ti. and keepe his commandments.

8. That they become not as their-fathers: fo) a peruerfe generation and exasperating.

(o) The Iewifh nation very often, and in great numbers murmured, rebclled, and committed other great finnes, and therefore Dauid exhorted the people of his time, not to doe the like. And this exhortation pcciteth more elpecially to Chriftians. as S. Paul teacheth. i. Cor. io.

r. Pxr. A generation, that hath not direñed their hart, their fpirit hath not  
y. t. » 1 been faithful toward God.

9. The (p) children of Ephraim bending, and shooting with bow : were turned in the day of battel.

(p) They firft (trufting in their owne ftrength) without Gods commandment (Num. 14.) went forth to bade and were ouerthrowne. t. Par. y. v. ii.

10. They kept not the teftament of God ; -and in his law they would not walke.

11. And they forgot his benefits, and his meruculous works, which he fhewed them.

iz. Before their fathers he did meruculous things in the land of Aegypt, in field (j) of Tanis.

(1) Tanis the principal citie in Aegypt, nere the riuer Nilus, where Moyfes wrought his great miracles.

tre. 14 ij. He diuided the fea & brought them through; and he made the waters to fraide as in a bottle.

14. And he (r) conducted chem in a cloud by day : and al che night by light of fire.

(r) This cloud shadowed them from the heate of the funne in the day, and the fire shined in the night; althctiniethat they were in the defert.

15. He ilrucke therocke in (/) the deiert: and gaue them water to drinke as in a great depth.

(/) In mount Horeb : and there was continual water in al the campe, which occupied ncere toute miles in length and breadth.

16. And he brought forth water out of the rocke : and made waters runne downe as riuers.

17. And they added as yet to finne vnto him : they prouoked the Higheft to wrath in the place (t) without water.

(t) Which naturally wanted water: but by miracle had abundance.

18. And they tempted God in their harts : foxhat they asked (>) meats-for their liue Si

(v) Not content with Manna, they demanded to haue flesh.

19. And they fpake euil of God, they faid : (w) Gan God preparca table in the deferti-

(w) Stil incredulous, not belieuing Gods omnipotencie, they thought that, albeit he had giuen them manna and water, yet he could not giue them flesh.

io. Becaufe he ftruck the rock and waters raime, & torrents flowed:- Can he alfo giue x) bread, or prepare a table for his people?

(far) By bread in general is vnderftood al competent meate vfuall for a table.

21. Therefore our Lord heard, and (y) made delay: and (7.) fire was kindled in la-, ob, and wrath afeended vpon Ifrael.

(7) For this incredulitie, murmuring, and other finnes, God kept the children of Ifrael f< urtie yeares in the defert, til al that were of age when they came from Aegypt, were dead, except only Iofue and Galeb. In the meane time-amongft other punishments, manie murmuren-were burnit to death with ftráge fire. Num. u.

22. Becaule they believed not in God, nor hoped in hiy faluation.

23. And he commanded the clouds from aboue, and opened the gates of heauen.

24. And he rayned them Manna to eate, and bread of heauen he gaue to-them.

25. Bread ( « ) of Angels did man cate.-: he fent them victuals in abundance.

(«) J Manna made by Angels.-

He (t) tranfported the South-wind from heauen : and in his power he brought in the South-weft-wind.

(i) God fo changed the wind, that it brought abundance of quails and Xrther birds into their campe. Exo. 16. Nu. *ii.*

27. And he rayned vpon them flesh'as duft : and as the fand of the fea tethered foules.

ag. And they fel in the middes of th'eir campe : about their tabernacles.

29. And they did eate and were filled exceedingly, and their defirche brought to them;

JO. They were not defrauded of their-defite.

(c) As yet their meats were in their mouth: '



(e) Immediately after a month f forfo longthey hadabundance of thefe birds, ibid.v.aojthey were ftrucken witha plague,& manic died for their concuptcence.

ji. And rhe wrath ot God atcnaed vpon them.

And he killed their fat ones, and (i) the chofen oflfraelhe hindred.

(J)The moft fresh ftrong men died, and fo were hindred from poffieffing the promifed land ofChanaan.

32. In al thefe things they tinned as yet : and they belieucd not in his méruelous workes.

33. And their daies failed in vanitie: and their years (e) in haft.

(t) In fourtie ycares aboue fix hundred thoufand died.

34. When he flew them , they fought him: and they returned, and (f) early they came to him.

(J) They offered morning facrifice.

J\$. And they remembred that God is their helper; and the high God is theirredeemer.

36. And they loued him (g ) with their mouth, and withtheirtong they did lie to him.

) But were not fincere in their bars.

37. Buttheir hart was not right with him : neither were they counted faithful in histeftament.

38. (h-) But he is merciful, and wil be propicious to their finnes ; and he wil not deftroy them.

(h) Howfoeuer multitudes of people commit great finnes, and arc feuerely punilished , yet Gods mercic preferueth fome by his cffeftual grace ,and neuerc fuffereth the whole Church to talk, nor to be deftroyed.

And he abounded to turne away his wrath : and he kindled not al his wrath.

jp. Ad he remembred that they are flefh : ( i) fpirit going, and not returning.

fi) Mans life is like the wind, that ftillpafieth, and die fame returneth not. As Ariftotlcteacheth. Here the Hebrewes note the middes of the Pfalter,in n6]. verfes , and fo manie in the reft.

40. "How. (4) often haue they exaferated him in the defert: prouoked him to wrath in the place without water.

( kJ The people of Ifrael murmured fo often in the defert, that itwasnot eafie to tel howoften. See the Annotation.

41. And (/) they returned, and tempted God: and the holic one of Iliaci they exaferated.

ft) For eftfoons repenting they offended God againe and againe.

42. They did not remember his hand : in they that he redeemed them from the hand ofthe afflictEr.

43. As he put (l») his fignes in Aegypt, and his wonders in the field of Tanis.

(jn) The firft ligne was in turning a rod into a ferpent , which was a miracle, but no plague: the other fignes were alio plagues to the Ægyptians.

44. And he turned (») their riuers into bloud, & their (0) showers that they might not drinke,

(n) The firft plague. (0) Pooles, lakes, and al forts of water, yea showers, or raine Water which feldome happencth in Ægypt.

45. He font vponthem(p) a \* fwarmeof flics, and it cate them: and (<?) »  
the frog, and it deftoyed them.

(f) The fourth plague , in order as they are recited in Exodus. (<j) The fécond plague.

46. And he gaue their fruits to (r) the blaft, and their labours to ([; the locuft.

(r) This was a lefle pbgué, not mentioned in Exodus, with the greater (//") The eight plague.

47. And he killed their vineyards with (r) haile : and their mulberic trees with (y) hoarc-froft.

(r) The feuenth plague. (v) This alfo is omitted in Exodus.

48. And he deliuered (w) their beaft to haile : and their poffeilion (x) to fire.

<w) Not only al trees, and plants, but alfo beafts were fubieft to the haile, (x) and to Erie lightnings.

49. He fent vpon them (y) the wrath of his indignation: indignation, & wrath, and tribulation: immiflions byeul Angels.

(y) In thefe general termes , of Wrath , indignation, and tribulation, the Prophet comprchendeth al the other plagues, to wit, the third of fc knives, the fifth of peftilence, the fixth of boyles in men and beafts, the ninth of darknes three dayes together.

Al which God fent by the minifterie of diuels, euil Angels.

5. He made a way to the path of his wrath, he fpared not their Hues from death : and their cartel he fhut vp in death..

51. And (4) he ftruck al the firft-borne in the land of Aegypt: the firft fruits of al their labours in the tabernacles (<) of Cham.

(4) The tenth and greateft plague, Exod. n. v. y. & c. 11. v. 19. (i>) Egyptians alfo tended from Cham, by his fonne Meffraim. Gen 10. v. (. .

51. And he (c) tooke away his people as flieep ; and led them as a flock in the defert.

(c) After that Aegypt was thus plagued, God brought Ifrael out of their feruitude, as a shepheard leadeth his sheepe, and defendeth them.

53. And he brought them forth in hope, and they feared not: and the fea couered their enemies.

54. And he brought them into the mount of his (e) fanétification, the mount, which his right hand purchafed.

(J) Iudea a hillie countrie. (r) Into that countrie which God choſe, and endowed with manie bleffings.

And he caſt (y) out the gentils from their face : and by lot he diuided the land of them in a cord of diftribution;

55. And he made the tribes of Ifrael to dwell in their tabernacles.

56. And Qj) they tempted, and exasperated God the higheft, and they kept not his teftimonies.

fj; After the conqueſt and quiet poſſeſſion, the Ifraelites often fel into groſſe finnes, eſpecially in the time of Iudges.

57. And they turned away themſelues, & kept not the couenant: euen as their fathers, they were turned as a (i>) crooked bow.

(fe) A crooked bow deceiueth the archer, fo this people failed to ferue God, and deceiued themſelues.

58. They incenied him to wrath in their (j) hils : and in their \*grauens, <sup>ptiii-</sup> <sup>Scat,</sup> <sup>btu.</sup> they

they prouoked him (*ki* to emulation,

(i) In their altars crofted in iills to Idols, (k, By granen images of Idols , they prouoked God co indignation.

56. God heard , and contemned : and he brought lirac!to nothing (!) exceedingly.

(Í; Not absolutely to rothing, but punished them exceedingly , til they repented; | and then fpared and deliuered them from tribulation, as appeareth in the bookeo: | ludges.

66. And he reiected the tabernacle (m) of Silo, his tabernacle, (n) where | he dwelt among men.

(m'í The Arke of God fometime kept in Silo . lofuc 14. irrthe tribe of Ephraim, | was taken by the Philiftijms. i. Reg. 4. and nener returned thither againe. fn/ But wherfocur the Arke was, there God more efpecially heard their petitions , and gane anfwers.

61. And he deliuered (O) their force into captiuitie : and their beautie into the hands of the enemic.

(•j For their finnes God fufieted die Arketo betaken, 6 z. And he (p) lliut vp his people in the hvord j, and he diipifed his inheritance.

(f) And the Ifraelites to be fore a filifled by theirer. imies. 65. (^) Fyre deuoured their yong men : and their virgins were not lamented.

The zele and infl wrath of God fuffered thefe calamities to happen.

64. Their (r) Prielis fcl by the fword. - and their widowes were not wept tor.

(r, Ophni and Phinees the formes of Heli fiaine: and Heli himfelrèbcaring that the Arke was taken, tel from his ftooe and broke ins neck. 1. Reg. 4.

65. And ([) our Lord was railed vp asonethat fieepethtas at nightieman hauing Turfited of wine.

(f) Neucr thelcs God plagued the infidels, and conferued his Church. 1. Rrg. f. 66. And he ii.ruck. his enimies on the hinder parts : an cuerlaiting reprochhe gaucto them.

67. And he rciected the tabernacle (l) of lofeph : and the tribe of Ephraim he choie not.

ft) As before. V. 10.

68. But he choie the tribe (T) of Iuda, mount Sion which he ioued.

(nJ After a time the Arkewas brought into the tribe of Iuda.

69. And he built (tj his fandtuarie as or vnicomcs in the land , which he hath founded for euer.

(w, The Church was firme, and euer preferite! in the old testament til Chrift, and from Chrifs time to the end of the world.

70. /And (x ) he chufe Dauid his lervant, and tooke him from the flocks of fheepe: troni after the ewes with yong he tooke him.

(\*) Gods particular grace in choofing and exalting Dauid, was a fpccial benefite. to the Ifraelites.

71. To (;) feede Iacob his feruant, and ifrael his inheritance.

(7; To rule and gouerne the people of Ifri. cl.

71. And he fee them in the innocencie of his hart : and in the vnder- tandingsof (^) his hands he conducted them.

(ZJ Prudctnly vfing his-powe Mad. authorise.

## A N E N O T A T I O N S.

## PSALME LXXVII

The people of  
Jlraeloften  
itiurnuredin  
the deferi.  
Ten times'  
more notori-

40. *Titvv •fiin'btm they txtfprrtud* } Moyfes ( Deu.y. V.-7. ) repeating what had  
palled in the defert, chargetb the people that they had ftill prouoked our Lord to  
wrath, from the day, that they came out of Aegypt, and alwayes-contendcd againft  
him. And our Lord himfelf expoftulating .their ingratitude & often murmuring  
faith ( Num. 14. v. ) Jin the beginning of the fécond venie , that they had then  
tempted him .ten times; either by this certaine number fignifying an vnceriaine,  
or els chiefly ten times •forfooften we find recorded that they tempted him, and  
murmured within that final time more notoriouily. Firft, neere vnto the red fea  
(Exod. 14.3'. it. ) where fccin^theTfegyptions purfuing thiem , they-murmured  
againft Moyfes ; for bringihgtne meat-of Aegypt, faying: It had been much better  
to haue ferued the Agyptians, then to die in the wildcrnes. Secondly, for want of  
fweete water, Exo. 1 J. Y. 14. Thirdly, for lack of meate, Exo. 16. v. 3. Fourthly, keeping  
Manna forche next day, contrarie to Gods commandment, ibid. v. 10. Fifthly, going  
on the Sabbath day, alfo contrarie to Gods commandment, to gather Manna. Ibid.  
y. 17. Sixthly, tor want of water in Raphidim. Exod. 17. v. 1. Num. 11. y. s. Se-  
uently in Horcb, adoring acálfe & the image therof. Exo. 32. Eighthly, repyning for  
their trauels in the wildcrnes. Num. 11. v. i. Ninthly, loathing Manna, and burning  
with defire to eate flesh. Ibid. v. 4. 6. Tenthly , defpairing to poffeffe the promi-  
fed land of Chanaan, after that th-, difcouerers had reported the difficulties , with  
the force of the people, and of the cities againft which they muft fight. Num. 14. V.  
U. At which and the reft, faith. S. Paul, happened to them in figure of vs: and are  
written for our correption (or admonition ) chat we murmur not as they did- 1.  
Cor. 10.

## PSALME LX XVIIII.

*The Prophet, in Perfin of the Church , lamenteth the crueltie ofpersecutours  
( hath tn the old andnexo testament ) 5 ..frazetbfor releafe, vith iuft reuentre  
againft Gods enemies, that blafpheme his name, i ..andpromijeih to be grateful  
in diurne praijs<sup>^</sup>*

The Church  
fuffcreth veri  
great peifecu-  
tions.  
The 6. key.

I. A'Pfalme (4) toAfaphH.

(a) Tobefung by Afaph and his companie, inthebhalfe of people vnited in  
firth.

**O** God ft) the Gentils are come intorbine inheritance, they (r) haue  
polluted thy holretemple: rhey hauc made Icrufalem (J) as aw atch-  
towre of fruits.

(A) CnielinSdels haucinuadedthofe things , whicli perteynetothv Church: (\*}  
euen poffelled& prophined the holie temple of thelewes,& Churches of Catholick  
Gltriftians. Fulfilled by Antiochus in Icrufalem, by aheVandalin Afrike, by Pro-  
cedants, and Puritans , in diuers parts of Europe, and wil be more-vniuerfallv by  
Antichrift rnal Chriftendom: f.d/Inftead;of great and faire Churchos,Gods fer-  
uants arc faine to vfe meanthoufes, vea poore cotages.

a. They hauc made (e) the carcafes of thy feruants, meats For the foulés  
oftheaire: theflefhofthy Saints forthebeaftsof the land.

(»J Some persecutours fuffer not Martyrs bodies to be buried , but hang them on  
poles and pinnacles, where birds may eate them.

3. They haue poured out their bloud as water round about Icrufalem:  
and there was none to burie them.

4. We are(/-Þecome a reproch to our neighbours : a fcorne and mocke  
to them that areround about vs.

(f) Chriftians Gallileans, Catholikes Homoufians, and now Papilles, in fpite  
and reproch.

j. How long, o Lord,wilt thou be angric for euer : lhal thy zeale be  
kindled as a tire?

(g) Sinnesprouoking Gods wrath are one caufe why he fuffcreth his people to be  
persecuted.

6. Powre out thy wrath vpon the Gentils , (b) that haue not knowne  
thee: & vpon the Kingdomes, thathau not inuocated thy name.

(5) Though the faithful commit fome finnes , yet in refpect that they belieue  
rightly , haue cele in Gods caufe, and denie not God, they areneerer to grace and  
faour.

7..Becaufe they haue dcuoutxd Iacob :and bis place they haue made  
defedate.

8. (>) Remember not our old iniquities, yet thy mercies quickly procure us : because we are become exceeding (4) poorer.

fi; Especially when they repent , and confess their finnes; then trust that neither know nor will know God , but obstinately impugn and resist the truth, f k) So much afflicted, and despised , that none will regard the truth which we profess.

9. Help vs , o God our Saviour : and for the glory of 'hy name o Lord deliver vs : and be propitious to our finnes for thy names sake.

10. Let them say perhaps amongst the Gentiles : (1) where in their God? and (m) be notified in the nations before our eyes.

The revenge of the blood of thy servants , which hath been shed :  
11. let the groaning of the fettered enter in thy sight

fj) Albeit, o Lord, thou suffer vs to be punished, yet suffer not thine enemies to insult, as though thou were not our God ; and consequently thou haddest no people at all in the world. ( «1 ) Therefore we pray , that the revenge of thy servants' blood may be notified , that it can not be denied, nor doubted of. Which is also here prophesied, that it will come to pass in the end.

According to the greatness of thine arm, provide thou (») the children of them that are put to death'.

(it) Preferite also, o God, the justices of thy servants , the successful of thy Martyrs.

11. And { 0 J render to our neighbours sevenfold in their boibmcs: their reproach wherewith they have reproached thee, o Lord.

fo) This also is a prophetic, that God will most severely revenge the blasphemy of persecutors.

12. But (p) we thy people, and the sheep of thy pasture , will confess to thee for ever.

(p) Gods people delivered from persecution , and perpetually increased, will always praise God for the same.

Unto generation and generation we will shew forth thy praise.

## PSALME LXXIX.

*The Prophet prtyeth far therelenfi of /fruel tngrett tribulation. Foresbeveeth* ■Chrif t our  
*the camming of Chri/l to redente nunfromfinne , tendfrom thrnldome of* 'Redeemer  
*ibe diucl.* from finne and  
 captiuitic.  
 The *f. key.*

i. Vnto (4) the end, for (i) them that ihal be changed, teftimoniato  
 (c) A faph, a Pfalme»

(<\*) Perteyning tothenewTeftament, (b) efpecially to Gentils that fhall be cōb-  
 uerted to Chrif. (c) For perpetual memorie to the congregation of faithful.

2. 'T'H o V that ruleft Ifrael, attend : that ( d ) conduâeft Iofeph as  
 A a ſheep.

(J) By Iofeph the Prophet vnderftandeth allfraci; becaufe the firft-bir-thright  
 being taken from Ruben vas giuen to him , to wit double portion of inheritance,  
 two tribes of twelue.

' Which fitteli vpon the Cherubs (c)bemanifeft f/) 3 .before Ephraim,  
 Benjamin, and Manafies.

(<) A ppeare and ſhew thy mightie hand before thy people: (f) wherof E phraim,  
 Benjamin , and Manafies folowing the Atkc, when they marched or camped, ſhould  
 moftdirectly fee what appeared therein,«he-other nine tribes being placed before it,  
 and on bothfides.Num. a.

Raifevp ( g ) thy might, and come toiauevs.

(g) Thou which ſwayeſcan helps vs,now vie thy powerin deliueringvt from  
 this temporal miferie.

4. O God (i) conuert vs : and ſhew (») thy face, & we ſhal be faued.

(i)Scitvsinaberterftate. (i) Shew thybenigne countenance and fauour. Myfti-  
 cally , fend the promifed Moſiâs, Chrif, the eſſentiallimageof God. a. Cor. 4. v. 4.  
 Collof. t. V. i f.

5. O Lord theGodof hofts, how long wilt thou be angrie (4) vpon the  
 prayer of thy feruant;

( kJ How long wilt thou differreto beare-our prayer?

6. Thou wilt feede vs with the bread ofteares : and giue vs drinke with  
 reares (Z) in meafure.

fO Thou doft iuſtly puuiſlrrs, but thou tempereſt the fame with meafure, char it  
 exceed not to our ruine.

-7. Thou haſt made vs te-be a^contradietion to our neighbours : and our  
 cnimies haue fcornd vs.

8.O God of hoſts (ns) conuert vs : and ſhew thy face, and we (n) ſhal  
 be faued.

(m) God firſt preuening withhisgracej(n)man may cooperate therewith to his  
 iuſtification and ſaluation.

9. Thou didſt tranſport (o)thevineyardoutof Acgypt: thou didſt caſt  
 out (p)theGentils,and plantedſt it.

(a) Thy Church and people, (p)(the Chananites.

10. Thou waſt the guide of theway, (^) in the fight therof :thou didſt

plant the roots therof, and it fr) filled the earth.

fo )The cloud and pillar of fire were vifible guides.fr) And it multiplied mightily.

it. (f) The fhadow of it couered the mountaines : and the boughs of it the ceders of God.

(//) Hyperbolicall fpeech, to fignifieth the great multiplication of the Ifraelites.

Ii. 11 extended her branches euen to (r) the lea; and her boughs vnto (■) the riuer.

(I) From the mediterranean fea of Paleftine., ( -j ) to the riuer Euphrates. Exod. 14. v. 21. Dent. 11. v. 14.

15. Why naff thou de (troyed the hedge therof: and al that palfe by the way doe pluck it.

14 The (w)'boare of the wood hath deftroyed it : and (x) the ftengular wilde beafts hath eaten it.

fw) Cruel enemies more like to moft cruel beafts then to men. (x) 'tei fo cruel, as none els in the world ar like vnto them.

15. O God of hoafte returne: regard (j) from heauen, and fee, and vifite this vineyard.

(y) The Prophet now prayeth for the coming of Chrift, which he faw in fpirit.

16. And ( ) perfite it, which thy right hand hath planted : and vpon (i) the tonne of man whom thou haft confirmed to thee.

fx) The Church of the old teftament in her beft ftate wanted the perfection which the Church of Chrift hath. (4) Chrift our Mofias moft commonly called by this title : The Sonne of man.

17. (i) Things burnt with fyre, and Tdigger downe at the increpation of thy countenance fhall perish.

(k) So thy vineyard can not endure if it be ftill afflicted, and trodden downe.

18. Let (c) thy hand be vpon the man of thy right hand : and vpon the fonne of man, whom thou haft confirmed to thee.

fr) Chrift working by Gods power redreffe al miferies.

19. And we depart not from thee, thou wilt quicken vs : and. we will inuocate thy name.

20. (d) O Lord the God of hoafte conuert vs : and ihew thy face, and we fhall be faued.

(-/) The fame is the 8 and the 11. verfe f with litle alteration ) and here repeated the third time. In which we alfo pray for three things : Firft to be purged and conuerted from finne: fecondly to be illuminated by Chrift, the Image of God: Thirdly, to be fanctified, and faued in eternal glorie, to haue the fruition of the moft Bleffed Trinitie,



## PSALME LXXX.

*mentire incited to Celebrate fefliutil dayes, 6 viiich were inflituted in memorie of benefits received. §» The devout snal be proiecled, and the negligent leftm diffrejfe.*

Inuitation to  
celebrate fe-  
friual dayes  
dcuoutly.  
The 7. Key.

I. Vnto (4) the end, for (b) wine preffes, a Pfalme to {c} Afaph himselfe.

(a) This Pfalme pertevneth nor only to the old testament, but also to the new. (b) Gods seruants oppressed with tribulations, (c) Tobe long by Afaph a ciicifmaster of mufike.

1. TJ Eieice to God our helper: make lubilation to the God of Iacob.

Ax j. Take ye Pfalme, and (d) giue timbrel: pleafant Pfalter with the harpe.

(d; Make readie al these ratificati in ftruments.

4. Sound ye with trumpet in (e) the new moone., in (f) the \* nota-

r. The feaft of  
J^eomenia.  
t: Feaft of

fz. In the Calendes, or firft day of everte month, in remembrance of Gods providence, and perpetual ouernment of al creatures: (J') and moft efpecial folemnic in the firft day of the feuenth month, in memorie of Ifaac conferred from death, in whom God promifed Abraham to multiplie his feede, and to bielle al nations. Gen. i. v. «Ix.» i. v. > i. c. aa. v. ii.

trump PCLSi

5. Becaufe it is a precept in Ifrael, rtid iueganent to the God of Iacob.

6 He put it for a tefimonie in (g) Iofeph, when he came out of the Land of Aegypthe heard a tongue which he knew-' not.

(Xj The people of Ifrael fignified by Iofeph, as Pfal. 7». v. W

7. Hen turned away his backe (/? ) from burdens: his hands ferued in :jn memorie

cf this bene-1

c h ) God deliuered the fame people from their vntolerable bondage of caryng fite Pafeli was  
burdens in baskets, from gathering ftraw, making bricks, and other feruitude. Exo. infituted. I  
I. V. 14. c. f. V. 7.

8. In (j) tribulation thou dideft inuocare-me, and I heard thee: I heard i thee in the fecret of the tempeft: I (4) proued thee at the water of contradiâion.

(i) The admonition of God to the people: (\) yet after fo great benefits thou didft murmur, and contradidi mc. Exo. r y. Num. to.

p. Heare, o my people, and I (/) wil conteft thee: Ifrael (m) if thou wilt heare me.

(O Scriuoufly admonish thee, (m) Man by free wil may choofe whether he wil obey or no.

Tl'. cfc. ifto

10. "There fhall be (») no new God in thee, neither fhalt thou adore a ftrange God.

fp^tecoftiti  
memorie of  
the law.

xp. \_\_\_\_\_ t h e   b o o k \_\_\_\_\_

(n) This was an other, great benefits, to giue an expreffc law , for their infru-  
ftion.

II. For i am the Lord thy God, which brought thee out *of* the land of  
Aegypt: (0) dilate thy mouth and I wil fl it.

(•) Obferuing my commandments, as tee whattlxxivüt^ndl vil giue it thee,  
Ix. And my People heard not my voice: and Ifrael attended not to me.  
Jj. Andi let them-alone, according to the delires-of their hart, they shal R\*».)  
goe in their owne inuentions.

i4. If my people had heard me, if Ifrael had walked in my wayes.-

i\$. I had (p) tor nothing (a) perhaps humbled their enimies: and had  
laide my hand vpon thofe that affiiét them.

t(p) Very cafiy, myfrecviland liberalitie, without rtocciTitie or obb'ga-  
ion.

lé. The emmies of our Lord haue lied to him: and (r) their time shal be  
for euer.

(r) The wicked that promife to ferue God, and doe it not, shal be in -eternal tor-  
ments.

17. And (f) he fed than of the fat of cocaei and out of the rock with ho-  
nie he filled them.

(f) In the mcane time God beftowed thefe, benefits vpon them, for the iuft\*  
fake.

## PSALME LXXX-L-

Admonition  
K'Magiftrats.  
The 7. key.

*The Prophet declareh, 1. that Goâreprehrndetb ynitift /ndgttnrul Mjtgiflratei'  
fremennheththeenofhisfeutre (y- eternalpausbnónts-ì.yNbertotht Peofht\*  
tanfomunghis toilptrjelhfor tbe fane.*

ir A Pfalme to Afaph.

**G**O o flood in the affemblic^ of Gods, and in the middes he (ty  
Giudgeth Gods.

(\*) The words of the Prophet, admonishing al Magiftrats, that when they Ct in"  
iudgement, or determine anie caufe, God who is there and euene where prefent,  
(b) ■ attendedr fheir proee fles and thet fbreit-behouct H them to beathrifed what they  
doc: euetvas-if they heard God fpcaking as here foloweth:

x. (c) HoW long iudgeye iniquities and accept yethe perfons of fin-  
ners.

ftJ The word\* of God, though not vttered-fenfibly, yet Jn effeit intimated by hi\*  
law according wherto he wil proceed iniudgerp.nt agaiuft vniuft iudges.

3. Iudgejye tor.thc needica»! thecpupikiuftiieyethe humble, and the  
poore.

4- Take away the poore and deliuer the needie from the hand of the  
linner.

5- They (dyknew not, neither did they vnderftand,they walkc tn dark-  
neffe: (e) al the foundations of the earth shal be moued.

(d) Such judges proceeded grolle ignorance, not carine to rnderftand,butcon-  
tent to '«'alite in darknes. (e) Ye are fo euil difpofed , thatyou would turne al vpfide  
downc, iuftify.ing the wicked ,and condemning the mil.

6. I faid : Y(w are (f) Gods, and the Lonnes of the higheft al.

(/) For your office which you participate of me , you are certaine Gods  
vpon earth.

7. Qr) But you shal die as men : and fai (fe) asoné of the Princes.

(g) Bat warn you die you shal find that youare men, fubicâ to Gods judgement:  
(fe) yea your punishment wil be gricuou, and importable: for the mightic sitai  
mightily fuffer torments.

(r) Arile, o God, iudge the earth : (4) becaufe thou (halt inherite in al  
the Gentils.

(>) Againe the words of the Prophet praying God ,(k) diax feeling he is Lord of  
al, he veil iudge al.

## PSALME LX XII.

*Tie Church impugned hyal Carts of eiu-mts io. praye.-h g >I to confound them,  
jostie oath done diuiri thelihe'.\j. wherbyfomesshalhe Connerted.*

Perfecuters  
the Church  
confounded  
connected.  
The <• key.

I. A Canticle of Pfalme to Afaph.

1. z~\Gód(x)who shal be like to thee' (fe)hold not thy peace, (c) neither  
x\_x.ue thou appeafed,o God:

(ai) Seeing none is like to thee,oGod,fi>)shew thy power andmaieftie,^r)benot  
filent.

j. For behold (i) thine enimies haue-made a found ; they that hate thee  
(e) hauelifted vp the head.

(dy The cruel perfecuters arc moft infolent fr) and proud.

4. They haue taken malignant couniei vpon thy people : andtheyhaue-  
deuifed againft thy Saints.

5. They haue faid : Come, and let vs deftroy them out of (f) the nation: '  
and let ( ) the name of Ifrael be remembred no more.

(f) That there be no more anic faithful people, (i) anie Catholikslett aliue.

6. Becaufe they haue deuifed with one confent;they haue together mace  
acouenant againft thee.

7. The tabemacle of (b) thc rdurnti.ins, and (:) the Timahelites, (4) Moab, I  
and (J) the Agarens.

(fe. The progenie of Efau, (i) the feed of Ifmael ( I\ ) defeending from the elder  
fonne-of Lot. (i: The iffue of Aoraham by Agar, who \*aMy cal them feiueff Saracens,  
as if thev were of Sara.

8. (m) Gebal, and (n) Ammon, (o) Amalee; (p; the fermiers, with.  
(j- the inhabitants or Tyre.

(m) Peoplof Gebala citie of Syria, (n) of the other fonne of Lot. (0) Tho fcthat  
firit oppugned the Kraclites, after they were parud from Egypt Exod. 17. fpjThe  
Mriliftians, fy and Tyrians , al neere neighbourSy and lo h k 01 them acere a kine to  
thf Ifraelites, were their great enimies.

-9. Ycaand(r) Afluralfo is come with them : they are made an aide to th<sup>^</sup> children of Lot.

(r) Others alfo comming further offjioyned againft Gods people, in figure that al herctikcs , and other infidels confpire together againft Catholiks.

10. Doetothem as (J) to Madian, and (t) Sifara: as to (">) labin inthe torrent Ciflôn.

(f) The Pfaimift therforeprayeth (andwithal prophecieti<sup>h</sup>) thatGod wilatlaft deftroy them, as he did Madian. Num. 31. Iudic.«.& 7. (>; Sifara,Captaine general, (v) for labin King of Afor neere Ciffon. Iudie. 4.V.7. S: 13.

11. They perished (•») in Endor: they were made as (x)the dung of the ■earth.

(w) V'ithin the territorieof Manaflesflov. 17. ) which they inuaded. (x)Slaine ■and not buried.

II. Put their Princes as (j) Oreb, and Zeb , and Zebce, and Salmana.

fy) Thefe fourc Ptinces of the Madianites were flaine by Gedeons forces. lu-d:c. 7-& 8.

Al their Princes: 15. which haue faid : Let vs poifeffe the San&uaric of, God for an inheritdiice.

14. My God putthem as a wheeletand as ftubble before the face ofthewinde.

(a) By foure fimilitudes the Prophetdefcribeth the punishment that shalfai vpon perfecuters.

15. Euen as fire that burneth a wood : & as a flame that burneth the mountaines.

16. So/halt thou purfue them in thy tempcfl : and in thy wrath thou fnalt trouble them.

17. Fil their faces with ignominie : and (4) they wilfeckethy name, o Lord.

•(«JGodby punishingfcekeththconuerfion of finners, not .their eternal death.

18. Let (b) them be alhamed , and troubled lot euer and cuer : and let them be confounded, and periib.

(b) But fuch as be ftül obftinate, and finally impenitent doe perith for euer.

19. And let them know that(r) Lord is thy name,thou onlie the Higheft in al the earth.

(•) God only the Creatourof heauen and earth, is properly called LORD. Whofe eflential and incommunicable name is : V' H I C H I S. Exo. j. v. 14.& 6. V.).

## PSALME LXXXIIL

Iternalglorie.  
The jo. key.

*Deuout perJons feruently iefire eternal glorie, 6. accounting it in tie meane time, 4 bappiefiate to be tn the militant church, 11. where Godfrflgluing grace, wilgiueglorie in the triumphant.*

i. Vnto the end, (4) for wineprefles,to (i)the children of •Core , a Pfalme.

(«) For men afflicted in this vale of miferie. (b) Bythcchildrcnof Coro not being mufitians (but porters in the temple, r.Par. Au&uftin here andin other titles ot Pfalnies.vnderftandct<sup>h</sup> the faithful Children of Chrif.

17 » wOw beloued are.( c ) thy tabernacles, o Lord of hofts! 3. my |

**F**I foule coueteth and (</)fainteth vnto the courts of our Lord.

(c) The glorious manfiot.s in heauen , which God hath prepared-for the iuft.

(d) Vehement delires doe sometimes depriue vs of external fenfe.

My hart and (e) my flesh haue reioyced toward the liuing God.

(r) The mind reioycing in hope, the bodie is alforecreated, relecucd, and reuiued, which before was dui and heaueie.

4. For (/) the fparow-alfo hath found her an houfe: and Qr) the turtle-doue a nett for herfelle, where fhe may lay lier yong ones.

(f) As fparowes by natural inftinñ seeking habitations, finde houfes to dwell in, (g) and turtles haue nefts, wherein to lay their yong ones : fo faithful foules fecke to dwell in heauen , and in the meane time to lay vp good workes within the Catholike Church; out of which (fayth Saint Au@uftin in this place ) how good foeuer workes doe feeme ( as when pagans and herctikes feede the hungrie , cloth the naked, receiue frangers into their houfes, vifite the Ceke , comfort prifoners ) being not laid in the neft, conculcabuntur , & conterentur: non feruabuntur, non cufrudientur: they- fhall be trod vnder- food , they fhall be braided in peeccs : they fhall not be conferued , rthey fhall not be kept: but ( thatfuch workes may be profitable and be conferued ) they mu ft be done iu true faith , in the Catholike faith, in focietie of the vnitie of the Church.

Thine (h) altars, o Lord of hofts: my King, and my God.

(h) Workes are good, and rightly laide vp when they are done in vnitie, -and p:rticioation of Gods Altars, the moll proper places of Diuine feruice, of external Sacrifice in this life . and fpiritual facrifice of perfect praifes in eternal glorie; where al Saints without ceafing fing: Holie, holie, holie, Lord God of hofts Ifaii S. Apoc. 4. 5; Bleffed are they that dwell in (1) thy houfe, o Lord :-for euer and euer they fhall praife thee.

(i) The Catholike Church.

6. Bleffed is the man, whose helpe is from thee : he ( 4 ) hath difpofed afceñiions in his hart, 7. in (I) the vaile of teares, in the place which he hath appointed.

(\) The iuft «by Gods grace and helpe , may refolue to afceñd by fteps and degrees, from vertue to vertue (v.8. ) cunto heauen, (l2 though he be now in this vale of teares, by rcafon of mans finne, who otherwife was before finne in Paradife, a place of delight

8. For (m) the Law-giuershal giue (») bleffing, they fhall goe (0) from vertue into vertue: ( p ) the Gooof Gods fhall be feen in Sion.

(») Chrift our Law-giuer , (,) giueth aboundance of graces, ( 0 ) with continual increafe. (p) But our on:y omnipotent God., is to be feen by this effect of his grace, in the Church and not els where.

9. Lord God of hofts heare my prayer : receiue with thine care, o God of Iacob. \*

10; Behold , o God our protedour :-and (<) looke vpon the face of thy Chrift.

(a.) Agreeably to this the Church mfaketh al her petitions, concluding al prayers, By Chrift our Lord.

II. Becaufe (r) better is one day in thy courts, aboue thoufands.

(r) In repaft of the future retribution, which euerie one fhall receiue according to their defert S; one day in Gods Church is better then tiicufands out of it.

I haue chofen to be (/Jan abied in the houfe of my God : rather then to dwell (r) in the tabernacles of linnes.

(f) And better to be in the pooreft date of Catholke Chriftians, (t) then in grea-  
teft palaces or higheft dignities amongft finners.

11. Becaufe God ("V) louch mercie and truth : our Lord wil gtuc (w)  
grace (x; and glorie.

(v) The Diaine wifdom fo v'feth mereie, and ve: itie, that nei ther may preiudice  
the other: (w) and fogiueth grace in this life, (x; and glorie in the next.

ij. He wil not depriue them of good things, that (j) walk in inno-  
centie: o Lord of hofts, blefled is the man 'hat hopeth in thee.

(y) Befides innocencie conferred without finne, there is alfo innocencie after  
remiffion of finne, of which the Prophet here fpeaketh.

### PSALME LXXXIV,

Incarnation of  
Chrift.  
The j. key.

*With commémoration of Geisformer benefits., Chrifs incarnation is prophe-  
aed, <) frmgmgpea. ee and faluation, 11. mereie and iufice concurring together.*

i. Vnto the end, to the children of Core, a Piatone.

1. /"A Lord thou (x) haft blefled thy land : thou haft turned away  
the captiuitie of Iacob.

Ça) God beftowed manie great benefits vpon the people of Uriel : (b) he brought  
them ont of the bondage of Aegypt-

5. Thou (c) haft torgiuen the iniquitie of thy people : thou (d) haft  
couered al their finnes.

Çc) Remitted their manifold finnes: (d) pardoned alfo a great part of due punli-  
ment.

4. Thou haft mitigated al thy wrath ; thou haft turned away from the  
wrath of thine indignation.

5. (e) Conuert vs, o God our Sauour: and (f) auert thy wrath  
from vs.

(e) As thou haft fpared thy peculiar people, fo webefeech thee, o God Crcatour  
and gneral Sauour of al mankind; Çf) mitigate thy wrath towards vs al.

6. Wiit thou be wrath with vs tor euer? or wilt thou extend thy wrath  
from generation vnto generation:

7. O God thou^Jbeing turned fhalt quicken vnto thy people (ç) filiall  
rcioyce in thee.

Ig) Til God firil shew his mereie, finners lye dead in guilt of finne, bneby bis\* race ;  
they are ftirred vp, and quickned: (i) and ioytully retarne to God,

8. Shew vs, o Lord, thy mereie and giue vs thy faluation.

p. I wtl (i) heare what our Lord God wil Ipeake in me: (4) becaufe he  
wil fpeake peace vpon his people.

(i) The words of the Prophet, (k) lignifying that God hud reuoaltd vnto him the  
redemption of mankind.

And vpon (/) his faint statrd vpon them, that are wnterted to the hart.

(I) Not al men are iuftified, and faued, but tlsofc that are hartily and ficerely  
connected.

10. But yet his faluation is nigh to them that (m) feare him : that glorie  
may inhabite in our land.

(m) Though

(m) Though al be not fauci (brcaufe manie wil not cooperate to Gods grace) yet verv manic hauing the'feare of God, which is the beginning of godlic wifdom, freely accept of Gods mercie, and fo the Church is glorioufly propagated.

n.fni Mercie and truth haue met cacher: (o) iustice and peace haue kiifed.

(n) Whereas Gods merde would faue al, and his truth or iustice requireth that Runes be duly punished, by Ctrifts Paffion and death tffieietft Tatisfatiox is offered for al Annes and thofe that wil be partakers by penance, and conformine to Gods law, mar batte retnifion: (•) and fo iustice is oMeroei^ and peace tnade betwctn God and his fubieéts.

Ix. (f) Truth is rife nourof the-earth: (j)^ and iiiiiceb xh'naked downs, from heauen.

(p) Integrity of confciace reigneth in good ■ en (j) God-fending iuft meares front heauen to faue them.

•i;. For (r) our Lord cenes wil giue bénignité; and (/) our land ihall giue her fruit.

fr) God giueth grace, (J) and formen yeald fruit.

14. (i) I liltice shall wâlke before hit tand ihall fet his Heps in the way.

(r) Ycathye walke in iustice, and right path of Gods law.

T S A L M E L X X X V .

lw c& ifidrtttio\* of bis crome insfttfrâtons, rf\* royal Proffer, nr other faithful prr-fo\* pratesi} God.y .accodengsoiis tnerese and goodnrs> g.sbevtedin cmuerrng Gemila, 3 -and tn-delntmner^efH ppl-reatn bimfttf frm the flatt -of irrnnal lion, 16 that be toil (hl direct and defend hrmtwauft al tntmtts.

A prayer for continual grace. The .7. key.

I. A j rayer (4) to Dauid himfelfe.

(a) A tc-me of prayer kot King Dauid, and for a"ie faithful perfon.

n c i t i n e thine eart, o Lord, & (i) heartmt: (r) becátifel amnetdie and poore.

-(^) Thei T befim'drie iust cittes which moue God to heare-our prayers: (c) -firt our fteedfme rttnfrethtjoch tóipé.

1. Kcepe my fouie, becaufc (¿) I amholiedaue thy fcruànt my Go'S, that (r) hopeth in thee.

(d) Secondly, becaufc we profeffe, and promifeto lead aholie life. («) Thirdly, becaufc we trust and hope in God.

j. Haue merie on mc, o Lord, becaufel haue cried to thee (f) al the day: mak ioyful the foule of thy feruanc, becaufc to thee, o Lord, haue I (¿) lifed vp my foule.

(/■) Fourthly, becaufc we perfeue in prayer. Fifthly, if Ve pray with attention of mind.

5. Becaufethou, o Lord, art (/>) fweete, and (i) milde: and (^) of much mercie to al that inuocate thee. (/)

(h) Sixtly, becaufe God of his owne nature is benigne, readieto beftow benefits. (») Scuently, he is rnxcke to remitte offenccs. fkJEightly he is merciful to mitigate the punishment, to thofc that make rccourc vntohim. ; (Q For thefe caufes-we pray as foloweth.

6. Recciue, o Lord, my prayer with thine ears: and axtend to the voice of my petition.

7. In .the day of my tribulation I haue called to thee : becaufe thou haft heard me.

8. There is not the like to thee amongft Gods, o Lord : and thereis not according to thy works.

9. (») Al nations what foeuer thou haft made, (half») come, and Oral adore before thee, o Lord: and they shal (0) glorifie thy name.

•f») Vocation of Gentils. (n) They shal come by faith, (0) and glorifie t^od by good works. Mat. f.v.17.

10. Becaufe thou art great and doing 'mcruelo'is things' : thou onlie art God.

it. Condu di me, o Locd, in thy way, and ? wil-Walkc in thy truth det my hart reioyce that it may fcare thy name.

12. I wil (p) confefle to thee, o Lord my God, withal my hart, and wil ; glorifie thy name tor euer;

(pj Confit. lion of praife.

ij. Becaufethy merde is great vpon me: & ihou haft deliuered my foule out of ) the lower hel.

fj; From the ftate of eternal damnation.

14. O God the wicked ate rifen vp vpon me, and the fynagogue of the mightie haue fought my foule: and they haue not fer thee in their fight.

15. And thou, o Lord, the God of compaffion and merciful, patient, .and of much merde, and (r) true.

(r) In performing al promifes.

id. Hauerclpeéttome and haue merde on me, (f) giue thine empire to thy feruant: and iauethefonne of thy handmaid.

(f) A digrefion (vfual to Prophets) of Chrifs Empyre & Kingdom the Church, giuen to him, being thefonne of an Immaculate Virgin, the handmaid of Godd

17. Make with me (r). a ligne vnto God , that they , may fee which hate me, and may be confounded: ("v) becaufe thou, o Lord, haft holpen me.

(>) The chief and principal figne of Chrifs, and his Churches glorie, is his Refurrectton , prefigured in Ionas, (y) Wherby al enimies arc conxounded , either to their conucrftion, or to eternal damnation. Sec. SA. uguftin.



## PSALME LXXXVI.

*The Chtreb of Chrif beginning in Ierufdem, j .if extended to-ed Nations, 5. glorious, 9. 2nd permanent 7. in holie toy.*

like Chux  
glorious.  
The 6. key.

i. To the children of Core, a Pfaim of Canticle.

**T**H b foundations thereof in the holie (a) nmountaynes: 2. our Lord loueth the gates of Sion aboue al the Tabernacles of Iacob.

fjyChrifs Church was first founded in Ierufalem on whitfunday, aft. i. in mount Sion, which hath two tops, in one of which the Temple stood, in the other Dauid towre or palace.

j Glorious things are faid of thee, o citie of God.

#b, I wil be in defend of (c) Raab, and Babylon knowing me.

(ii) The Prophet in the pcrfon of Chrif faith he wil commend vnto his Apoftles, and other Apoftolical men, that they conuert al nations as our Sauour gatte exprefie commiffion and commandment. Math. 1d. Luc. s4. v-47. Aft. i. y. 8. ) (rj naming here Raab (which is Ægyptj and Babylon:

Behold ^d) the torcners, and Tyre, & .the people of the Aethiopians, thefi' r) were there.

(d) The Philifti.ms, Tyrians, Ætb. iopians if ») & the reft, shal be regenerate in this Church? which for rhe allured certaintie therof (after the Prophets manner of (peaking; is affirmed in the preterente, as i. it were then done.

5-Snal ir not be faid of Sion: (/) Man, and man is borne inher, and (g) the Higheil himfelfe founded her?

(f) It shal be reponed, or one shal fay to an other: loe this and that man. al thefe and ai thefemen are regenerate by Baptifme in the Church of Chrif. (z) God himfelfe; Chrif God and Man, founded this Church.

6. Our Lord wil declare (t) in fcriptures of peoples, and ( ») of Princes: of thole that haue been in her.

(bj) The multitude of the elef is fo great, that only God Jrnoweth the number, (i) and the qualities of al fortes, of Princes, Prélats, and Peoples.

y. The (4) habitation in thee, is as it were of al reioycing.

(k) Great fpiritual ioy with peace of conscience, is in true Chrifian Catholikes in the militant Chnrch; but the blefied haue the moft abfolute B fecur ioy of al, in the Church triumphant.

## PSALME LXXXVII.

prayer in  
ii, amiAioo.  
he 7 key.

<sup>4</sup>!faithful ;jerfonfare and. Long afflicted, lamentably compLuntb, praying God,  
15. not ftill to repel him , bemglefl defilate 19. -çtuljoKt al consolation of  
freinde.

1. A Canticle of aPialme, to the children of Core, vntothe end, for{a}  
Maheith (b) to anſwer, (c) of vnderſtanding to Eman the Ezrahite.

(a) An inſtrumcm of muſike apt for lamentable ſongs. Not expreſſed i&the title  
or .tuie ocher Pfaime. Perhaps becauſe this Pfalmemjtcxli nor anac coufol.aion  
with mourning, as other Pfalmes doe, which arc alſo prayers iaaffliditirn. As the to. |  
ff. 6i. zj (i) Neither is this word in anic.othei title. It is adde here toljdiuonash  
vs, that as this Pfaime and ſome others ■«ere ſono by two.quxes , one anſwermg  
the other.Co we muſt in anſwer and imitation o-t Chrift, fuffer long and cteat affli-  
gions w iih patience .feeing he in.his paſſion was left v ithout ordinarie conſola-  
tion, (c) By ſome interpreted (his brethren} For Chrift ( faithS. Auguſtin ) voutch-  
fafetli to make them his brethren, whichvnderftaud the myllerre ot hit Ctolfc, and  
not only arc not aſhamed therof, but alſo iaithfully glorie therein.

2. Lord the God of my ſaluation : (d) in the day haue I cried, and  
VJin the night before thee.

(d; Ihaue cried co dice very often both by day and by night.

3. Let my prayer enter iathy light : incline thine care to my.petition.

4. Became ray foule is-repkniwed wkbeuils :& (e) nay like hath appro-  
ched to hcl.

(e., Lamalmoftflead.

e. \f) am accounted with them that dcſcenàinto thelake.

ƒ A ccounted as dead , and readie to-be buried.

] am.become as a man without heipc,6. (g) free among the dead, as the  
wounded Beeping in the fepulchres, ot whom thou art mindful no  
more : and they are caſt-off from thy hand.

(5; If I were dead,I ſhouldbefree from theſe-aiHiftrons. Eſpecially it agreeth to !  
thrift, who was free, yea of infinite power amoogft the dead.

7.They haue put mein (to) the lower lake : in the da»ke places, and in  
thelshadowof death.

(b) Myne cnimics haue endeauoured not only to bereaue me of temporal life,  
wherby I ſhould goe into limbus , but alſo to kil my foule fpiritually , wherby I  
ſhould defeend into the low er bel of the damned.

S. Thy (») furie is confirmed vpon me : and al thy wanes thou haſt,  
brought in vpon me.

filThy iuſt wrath alſo, o God,hath exceedingly afflicted me.

9. Thou haſt made my familiars far from me : they haue put me abomi-  
nation to themſelues.

Lwas dcliuered and came not forth : to. myne cies languiihd for  
pouertie.

I cried

I cried to thee O Lord al the day. I Wretched out my hands to thee.  
 ii. Wilt thou (4) doe me cruels to the dead: or filial philicians raise to life,  
 and they confesse to thee?

(I) O God deliuer me whiles! am yet liuing, for I may not loote for extraordinary  
 «arie and miraculous helpers to be raised againe after death.

Shalany (I) in the sepulchre declare thy metete, and thy truth in perdition?

(I) When I shal be dead & buried, I cannot denounce thy praises, as now I can, to mortal men.

thy. Shal thy meruels works be knowne (m) in darkenes: and thy iustice in the land of obliuion.

(my) Much lesse shal the damned praise thee in eternal perdition.

14. And I o Lord haue cried to thee; and in the morning shal my prayer preuent thee.

15. Why doeft thou, o Lord, reiect my prayer: turne away thy face from me?

16. I am poore, and in labours («) from my youth. - and being (0) exalted, humbled, and troubled.

! fny As welyong (oj) as waxing elder! hatte-been still afflicted.

17. Thy wrath shal be kindled vpon me: and thy terrors haue troubled me.

18. They haue compassed me as water al the day: they compared me together.

19. Thou (p) hast made freind, and neighbour far from me and my familiars because of miserie.

(p) My iniuriable citate hath alienated all freinds, neighbours, fit-acquaintances: from me.

## PSALME LXXXVIII.

*Gods merae and truth, with his great promises to Dauid, 6. his power in the whole* 'Jp

*world, and iust lodgements, are the true ioy of his seruants. 10. Coriath [mg- ner fjjleth. dom shal remane for euer. j I. yea manie offending yet al shal not perish, 9. The. i. key. bul after great affliÜion, ^y. God wil reffeilmans intirmittie. 50. his owne j promise, and the enimies reproching his seruants and himselfe: 55. who is bleffed for euer.*

1. Of vnderstanding (x) to Ethan the Ezrahite.

(aj) O cerwife called Idithun. r. Paral. a\$. or rather: Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. Reg. 4.V. 3 l. and signifieth strong: applied here to thoiethat are strong in assured hope of Christs promises, notwithstanding it r meth someume- to the weak, but his promises are not performed.

e mercies of our Lord I wil sing for euer.

J- In generation (i) and generation I wil shew forth thy truth in my mouth.

Became thou faidft: Mercie lhaibc built vp roteuer (r) in the hcauens: thy truth .halte prepa cd in them.

(r) The hcauens shal rather tal, then Gods truth faile. Myftically, in the Apoftles, and by theiꝝ caching, the Church of Chviti is built for euer.

4.1 I haue ordained a teftament with mine elect, I haue fworne to Dauid my/eruant: } .(d) for euer. wil I prepare thy fecdc. And I Wil build thy feat vnto generation and generation.

(c/) Dauids feede conCrued til Chrift was borne of his Virgin Mother: and in his rpirkual feedc, his kingdom the Church is for euer conferued. Otherwife not veri fiad of Dauids temporal kingdom, which decayed in the captiuitie of Babylon , and is noir «holly deftroied.

6. The heaucns dial confelle thy merucloous works, o Lordtyea and thy thy truth in the Church of Saints.

y. For who in the clouds shal be equal to our Lord: dial beliketo God among (e) the fonnes of God?

(e) The Angels.

8. God who is glorified in the counfel of Saints, great and terrible ouer al that are round about him.

9. O Lord God of hofts j' vho is like to thee? thou art mightie, o Lord, and thy tru'h round about thee.

10. Thou ruled ouer the power of the feat and themouing of the waues therof thou doest mitigate.

11. Thou I f) humbledst the proud one. as one wounded: in the-armc of thy itrength thou haist difperfed thine eniines.

(/ /) The Prophet aliadeth. to the plagues and-mirades in Ægypt , and in other enimies.

ii. The heauens are thine, and the earth is thine, the round earth, and the tunles therof thou haft founded: ij. the north and the feathou haft created,

(£ ) Thabor and Hermon shal. rcioyce in thy name : 14. thy arme is with might

(j; Co.iuerfion of Gentils.

Let (h) thy hand be confitmed, and thy (i) fight hand exalted : 15. iuftice and iudgement is the preparation of thy feat.

(b) Whether God punish , as with the lefthand, (i) or beftow benefits , as with the right hand, al is to his glorie. and according to mercie and truth.

Mercie and truth shal goe before thy face: i6. (^) bleffed is the people that knoweth iubilation.

fkjJ They are fpiritually happie, that doe thus confider of Gods merucloous proceedings, praifethe fame, and reioyce therein.

Lord they shal walke in the light of thy countenance , 17. and in thy name they shal reioyce al the day: and in thy iuftice they ihal be exalted.

18. Becaulc thou art the glorie of their itrength : and in thy good pleafure shal our (I) horne be exalted,

(II) Power, and kingdom.

ip. Becaulc our protection is of our Lord; and of the holie one of ifrael our King.

lo. Then didst thou fpeake in vifion to thy Saints, and faidst :: I haue put

helne

helpe on the mightic onc:& haue exalted an elect one of my people.  
ai. I haue found Dauid tny Ieruant : with myne holie oyle haue I  
anoointed him.

22. Formine hand ihal helpe him/and niyne arme ihal ftrenghen him.  
13 The enimie ihal nothing preuaile in him: and the iTonne ot iniquitie  
ilial not adde to hurt him.

24. And I wil cut downe his enemies before his face : and them that  
hate him I wil put to flight.

25. And mv truth, and my merde with him : and in my name ihal his  
home be exal-ed.

26. And I wil pur his hand in the Cea : and his right hand intheriuers.

27. He ihal inuocate me : Thouart my Father ; my God, and the pro-  
pfeftour of my faluation.

28. And I wil put him the fitft-begotten., highaboue the Kings of the  
earth.

29. I Wil keepemy mercie vnto him for euer.-and my teftament fai.hful  
to him.

?o. I wil put his feed for euer and euer : and his throne as the daics of  
heauen.

J »... But it his. children ihal forfake my law: and wil notwaike in my  
lodgements.

32.It they ihal profane my iuftices: and not keepe my commandments

33. I wil vifitetheir iniquities with a rod : and their linnes « i h itripcs.

54. But" my merde I wil nor take away from him: neither will hurt  
in my truth.

35. Neither wil I profane my teftament : and the words that proceede  
from my mouth I wil no. make fruitrate.

36. Once I haue fworne inmy holie, \* if I lie to Dauid : 57. his feede  
ihal continue for euer.

38. And (m) his throne as the Sunne in my fight , and as the Moone  
perfect for euer : and a faithful wimefie in heauen.

(mj Christian iuftfoules as thefunne, t'njjandat the perfeA , or fid moone, See  
the first Tome, page.716. S. Augutin alfo espoundeth this verfe in toc Anagogi-  
ca! fenfc ,O: the iuft alter the Rclurreftion in glorie, where the foule shal bciike  
rhe funne, and the bodie, Which now is mutable,shal be like the moone, notas now  
alwayes changing, but as the ful moone, aluayes perteA.

39. ""But - thou halt repelled and difpiied : thou (0) haft differred thy  
Chrifft.

(o, Amongft manic penfiue things, this one word d ith comfort-vs,Thy promise  
reuiuneth, tnou haft not denici co lend Chrifft, but differred him.

40. Thou halt ouerthrowne the reftament of thy icruant: thou haftpro-  
raned hisfandtuarie onxheearth.

41. Thou haftdeftroied al the hedge&therofrthou haft made thefirma-  
ment theroffeare.

4 2. Al that palle by the way haaiiefpoiled him ; he is become a reproch  
to his neighbours.

!the lewes in  
■Dauid and his j  
familie.t.Reg,  
>6. i.Reg.f. ]  
and other pla-  
ces. Which  
«as performCC  
a?in figure,  
but more fully  
in Chrifft. Ad  
tj.v.aa.

\*I -nil  
■ or lit.

::God haurng-  
promifed .d l  
the a.orcCi.l..  
theProphc: in  
rhe perlon j  
tbeweakc, la-l  
menreth that  
the contrarie  
shal happen as  
we! Ill me  
temporal  
'Kingdom

oppreffed by  
the Adrians,  
Babylonians,  
Perians,  
Grecians, and  
Romanes : as  
in the Church  
impugned by  
innumerable  
forts or Herc-  
ules and other  
Infidels.

The Psalmist  
in any hand  
prophesieth  
that God wil  
respece the  
Weaknes of  
man, main-  
inole his  
Church in  
many nations,  
I & fane manie  
I fouldes.

44. Thou haft exalted the right hand of them that oppresse him ; thou haft made al his enemies ioyful.

47. Thou haft turned away the helpe of his sword : and haft notholpen him in battel.

45. Thou haft destroyed him from ( p )-emundation : and his feat thou haft broken downe to the ground.

(p) From the use of Sacrifice and Sacraments , «herby finners were wont to be deaned.

46. Thou haft lessened the dates of his time : thou haft overwheened him with confusion.

47. "How long., o Lord, doest thou turne away for euer : til thy wrath burne as a fire-

48. Remember what my substance is : for thou hast made al the children of men in vaine?

49. Who is the man that shall liue, and shall not see death :. shall deliuer his soule from the hand of hel?

50. Where are thyne old mercies, o Lord, as thou fwarest to Dauid in thy truth?

51. Be mindful, o Lord, of the reproch of thy seruants (which I haue held in my bofome ) of manic nations.

51. Which thine enemies haue reproched , o Lord, which they haue reproched (y) the commutation of thy Christ.

(g) Although Christ were changed and turned from vs.

55. Bleisfed be our Lord for euer : (r) Be it, be it.

(r) So we wish and pray that almay by : fie and praise thee. Amen.

## ANNOTATIONS.

### T S A L M ̄ LX X T I I I.

Though Christ  
as doth finne,  
yet Christ  
loferh not his  
Church.

Hard places  
explicated by  
the cleare.  
Gods promises  
to Dauid were  
not fulfilled in  
Salomon, but  
in Christ.

S4. *My merde I wil not take avvey from him.* ) Although Christians, figured by the children or successours of Dauid , finne most grievously , yea suppose they will finite with desperation ( faith Saint Augustin ) and obstinately persist in finne , that they offend the eyes of their Father , & deserve to be disinherited &c. Kce for these Christ shall not remaine without inheritance , die come shall not also perish for the chate, some fishes shall be gathered out of the net into vessels, notwithstanding the cuilfishes are cast away. And alide after the fame Doctour disfigureing of eternal glorie both in bodie and soule, of chofe that dye in Gods fauour, faythi These things are promised concerning Christ , very certaine, very firme, very plaine, and vndoubted. For albeit some things are couered in mysteries, yet some things are To manifest, that by them the corruptions may most easily be cleared.

*but thou hast repelled &c.* ) Again Saint Augustin addeth vpon the next verses felowing ; God perloned not theft- promises in Dauid , that when thou seest they were not fulfilled in Dauid , which necessarily must be fulfilled, thou mayst seeke another, in whom it may be shewed that they were fulfilled. God promised some thing

(a Kingdom)

fa Kingdom Jfbr euejof Dauids feed : and Salomon was borne : and became ot' fo greatwifdom, and fogreat prudence, that Gods promifeconcerning Dauids fcedde leemed to be fulfilled in him. But Salomon tel , and gaue place of expecting Chrifftj that becaufe God.ieithrcan be deceiued , nor decente, he put not hispromife in him , whom he knew would fai ; but chou shouldcft relic vpon God , and exact his promife. A litlcaftenThou feekeft the Kingdóof the Iewes, it is not : thou feekeft the altar of the Iewes, it is not .thou feekeft the facrifice of the Iewes, it is not: thou feekeft the Priefthood of the Iewes, it is not.Wherepon be concludcth:Al thefe deficits came to the Iewts : yet was not Chrifft taken; from them ,butdifferred. Some Iewes believed in him , and manie Gentils. As the Pfalmift prophccieth from the 47. verfe to the end of this Pfalme.

Defects in  
the Iewes fup  
plied in the  
Gentils.

## PSALME LXXXIX.

*Pnder theforme of the firiyer, the Pjalmift defcribeth the jborines of mint life  
Ct - other cilimitie: : Gods frill iudgement, 13.but firft its comfortable merae,  
16. And perpetual regird of his ovnetoorfie.*

Man rightly  
created fel by  
finne into mi  
series.  
The z. key.

## I. A prayer (4) of Moyfes the man of God.

*fa')* Some f xpositours think Moyfes was the authcur of this Pfalme , and of 'the tenne next foioving. But others hold that Dauid was Authovr of al, and that Moyfes fiftiarne is here put in the title by Titiras. becaufe this pfalme is like to the prayer of Moyfes : then tire people prouoked Gods wrath by their finnes in the defert And becaufe mans creation, fai\* punishment, and Gods mercie tow ards him, atc. here described : which Moyfes fii ft w ritte, as going before the written law . And that Moyfes maderot this Pfalme is probably gatheicd by the 70. verfe , where the ordinarie age of men is defcribed to be ( in ftrengh and vigour j ferentie yeares, or of fome tourfcere : and the greater part ( of the one or the other J is in labour and forow. And it is euidet (Deut. 54.) that Moyfes lined in al an hundred and twentie yeares, and his eve was not dimme, neither w ere his teeth mooded. So Aaron, Iofue, and others commonly liued longer then is here mentioned. "But Dauid was old and impotent at feuentie yeares. : . Rcg. 1. Saint Hilarión , liuing necre feuentie yeares in his heremitage j S. Rcmigius governing the Church of Blernes feuentie yeares, and the like are accounted to baste been ful of dayes, and fveh as lined longer are reputed extraordinarye. Againc it is more euidently ptoued that Moyfes vas oot a uthour of the y 4. and 4 j. *Pfalases.*

**L** *Ocd*, thou art made a refuge for vs : from generation voto generation.

(h) Alwayes from the beginning of - the world to the end.

a. Before ( c ) the mountaines were made , or the earth and the world formed, ( d ) from cuerlai'tmg euen vnto enerlafting thou jrt God.

(c) The Propilei sheveth - that the iworld yas createti in and with time., not eternal. (d) And that only Grd is eternal.

3. Tume not away man intohumiliation ijhoufaidft: Be conuerted ye children of men.

(e) God hath often-faide , that he would not the death of finners, but rather that they be conuerted and liue for euer.

4. Becauē (/) athoufand yeares before thine ties, are asyefterday that is paft.

(f) Though tyme liued long f none for al that did reach to a thoufand yeares) yet it is nothing before God, and in repēit of eternitie.

And as a watch-in. the night, 5. things that are counted, nothing shal their yares be.

6. In (g) the morning as an herbe he ihal paffē , in the morning he shal flourish, and paite : \_in. (h) the euening he ihal fai , be haruned , and withered. .

(g) The youth of man quickly pafixh: (h) old age can not daft long : where f cometh our English prouerb : A young man may dye foone , an old man cannot line long.

7» Becauē we haue faymed in thy wrath, and in thy furie we are troubled.

5. Thou haft put (j) our iniquities in thy light ; our\* age. in the light of thy countenance. .

(j) Jitmc the caufe of shornes of mins life)

§). Becauē al our daies haue failed, and in thy wrath we haue failed.

Our yeares shal be confidered (4) as a fpydcr: io. the dayes of our yeares in them are (/) feuentie yeares.

(K) Mans life as bricke as a spiders web : or mans life wafeth continually j. as a spider w. if tchher. fclf by f spinning, and containing her owne fubftance.

And if jn- ftrong ones (m) eightie yeares. and the more of them, labour & j forrow.

l (lm) These numbers lirerarly shew' the shortnes of the longer fort of mens lines.

Myftically, feuen lignifie the reft after labour of this world , and percyne to the old testament: eight lignifie the reward in the refurreaion , percyning to the new testament. Which multiplied by tenne, a perfect number, make feuentie and eightie. Which ioyned together. in a c. hundred and fiftie. The numbr of. il thefe Piolines.

Becauē (n) mildnes is come vpon vs: and we ihal be chaftified.

(n) It is of Gods milde prouidence., that mans life is short, for that manie if they were tare, or had probabilitie to liue long could pfeume to finne more.

ii. (O' Whoknoweith the power ot tliij wraLh. and for fearcia.. to number thy wrath?

(o) Seeing God of his iuftice punished al mankind for one finne of eur-firft parent , his wrath muft needs be very great to euerie finnei, for his owne proper finnes.

So make thy right hand knowne; and men learned in hart, in wife-dome,

ij. Turne, o Lord , how long ? and be intreated for thy' feruants.

14. We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

(f-) The hope of glorious- redirection turneth our calamities into fpiritual ioy.



»5. (f) We hauc reieyced for the daieswherin thouhaft humbled vs:t^e yeares, wherin wehaue feen euils.

(y) V'ea the more we fuffer in this life for the truth , the greater is our comfortiu hope ot reward.

16. Lookcvpon (r) thy feruants,and vponthy workestand direct their children.

(r) Not only in that tre are thy creatures,but alfo in that We arc thy feruants, we are thy proper worke:therlore in both thefcrcfelts,o God,looke vpon vs withcle- mencie. (/; Lead alfo our poileritie into the right way , and make them thy feruants. 17. And (r) let the brightnes of our Lord God be vpon vs, and (■>)dire<5t thou the workesof our hands ouervs: and (t v) the worke of our hands doe thou diretì.

(') O God illuminate our vnderftanding, (v) make our allions by tiw grace pro- fitable to vs : (w) & make perieli in vs the worke of charitie. In which one worke al good workes are included, and to which al other are duelled. For then workesarc right ( fayth S. Auguftin; when they are direñed to this one end.

## PSALME XC.

*iN*hoofter fruitfully ondfirmely trufeth in Godsprovidente, is fecurefrom el- drngers of fecrel,futile,end open enimies. ~ .His eduerjenes sbtd come to ruine.

II- ■^η ^s defend bun: 13. no kind of ferpent, nor herd sbnl hurt bun. God bimfelf;ffuretb hm of hisprotetiion,-and of eternelfrlueuon.

Gods prov-  
idence.  
The y k'î-

(4) Prayfeof a. (¿) Canticleto Dauid.

(«) Praife erf Gods providence , withthankes, (b) which Dauid fang with voice.

T ~TE (c) that dwellethjn the helpe-of the Higheft, ihal abide in the  
1 1 protection of the Godot heauen.

(e) Hethat firmly rclictth and refteth vpon Godsprovidence , is affuredly prote- cted by him.

i.Tie flial fay to our Lord : Thou art my prote&our , and my refuge: my God I wil hope in him.

Becaufe he hath deliucrd me.from (¿) thefnax of the hunters, and from e) the fharpe word.

(</. Al fecret and firttle machinations: fe)and tremai crueltie of tyrants.

.4. With his liioulders Ihall he ouerihadow thee: and vnder his wings thou firalt hope.

5 With ihield Ihall his truth compaffe thee : " thou (halt not be afrayd of the fcare in the night.

ff Terroures obfeurely fugged by euil mcnorfpirits , with erroneus conceit that men are not bound intime of temporal dangers toconfessi'e the truth.

6.Of (¿) the-arrow flyinginthe day,(A) of bufines walking in darknes: («) of inua(ion,and the midday diuel.

(g) Open perfecutionthreatmng preſent death,except men denie the truth which they know,(6.) circumvention of craftie enimies by futtle arguing, and drawing men into errour , and ſo to decline from Catholike Religion, (>y long torments, cuen to death, except Gods ſeruants wil relent, and denie the truth , which they aſluredly belieue, and know in their confeiſence, that they are bound to profetò: it. y. Aſ^jthouſand ihall tal on thy fyde, & (!) ten thouſand on thy right hand: but tothce it ſhal not approach,

(k) On thy left ſide, in adnerſitiemanie fai from God, (Z) & on thy right £dc, dn proſperitie manic more forget and forſake God.

l 8. But thou ihall conſider with thine cies: and ilialt ice the retribution o  
finners.

j 9. Becauſe (m) thou o Lord art my hope : thou haſt made the Highcſt thy refuge.

(mj) In ſincerely ſaying Thotiarr my hope thou makeſt God thy refuge.

lo. There ſhal no euil come to thee : and ſeourge ſhall not approach to thy tabernacle.

it. Becauſe he hath giuen (») his Angels charge of thee : (0) that they keepe thee in all thy wayes.

(n) Angels haue protection of men by Gods ordinance. (0) The diucl corruptly alleadge this ſcripture (*Mat.* «.) omitting the latter part of this verſe which ſhewed! when Angels proteAiuſt men, to wit, when they walke in a right path, obſeruing ordinarie courſe io their adiós, not in geuing them ſciues headlong into needles danger, as the ſame diuel propoſed to our Sauour , to caſt him ſelf downe from the pinnacle of the temple. Such falling is not the way of the iuſt, but of Lucifer, that tel from beauen. So S. bearnotth Ser. i f. inhunc Pfal,

n. In their handſt bey inai beare tlice: left perhaps thou knock thy foote againſt a itone.

ij. Vpon the aſpe and rhe bafiifcus thou ſhall walke : & thou ſhalt tread vpon the lion, and the dragon.

14. (p) Becauſe he hath hoped in me, I wil deliuer him : I wil proteſte him, becauſe he hath knowne my name.

(f) God ſpeaketh the reſt that foloweth in this Pfalme.

15 .He ſhall crie to me, and I wil heare him-, with him, I am in tribulation: I wil deliuer him, and wil glorifie him,

(flj) in eternal ſaluation.

16. With length of dayes I wil replenifh him: and I wil ſhew him my ſaluation.

## ANNOTATIONS.

### PSALME NC.

*f.-rbwshalt nit be afraid.* S. Auguſtine here obſerueſh foure manners of tempting the faithful to fai from true Religion. Sometimes with tentation that is but light and obſeure, which the Prophet here calleth feare in the night: when ignorant men are tempted by fuggeſtion, or apprehenſion of temporal affligions, not knowing that they fai into eternal damnation, by flying from worldlie, or bodilie calamities. Sometimes the tentation threatneth preſent death to them that are well inſtruted in the truth, and know that they muſt confeſſe it euen to death, which the Prophet calleth an arrow flying in the day: when the faithful clerly feelle what danger hangeth ouer him, to-wit preſent death, if he ſtand conſiant, and damnation if he denie his faith. Sometimes the tentation is more vehement, but yet obſeure, which he calleth bti finnes walking in darkneſt wlien by fattle and canons, framing arguments in excuſe of filine, men are perſwaded that they may lawfully take ſome oath, or doe ſome other thing, which indeed is not lawful: and ſo by earneſt and futile perſwaſions they ignorantly decline from Catholike Religion, or commit other grieuous finnes. But the greateſt and manifeſt tentation is called in uation it midday diuel: when perſecutors feeling neither more caſie perſwaſions can deceiue God, ſeruants, nor preſent death force them to denie the truth, they then ſtill ſet them more vehemently, and more dangerouſly, with long and continual afflictions, nor remitting their crueltie til the afflicted either yeald to their wil, or dye in long torments. And by theſe two latter kinds of perſecution manie are oierthrowne, which were conſiant in the former. For whiles tyrants propoſe dangers to Ample people, and decerne ſeme, yet threatning preſent death to others, that were better inſtated, and confirmed in Religion, innumerable perſeuered, & gioriouſly died in conteffion of Chriſtian Cafflolike faith. But by futile arguing of hard points of Chriſtinn doctrine or praſtiſe; and by long torments manie haue beene ſeduc'd, blindly falling into errors, and manie wittingly haue denied the truth, which they deerly belien'd in their hearts, to auoide this midday diuel, the extremeſt of long, manifeſt, and grieuous afflictions. Neuertheles in ai theſe tentations God protecieth them that firmly truſt in him. Thoſe (faith the ſholic Father) haue failed, wfrich preſumed of themſelues, which dwelt not in the hejpe of the Higheſt, and in preſtation of the God of heauen: which ſaid not to our Lord: Thou art my Protecteur, and my refuge, which truſted not vnder the ſhadow, of hrs wings, but relied, or attributed much to their owne ſtrength.

Four ſorts  
of perſecutio  
the Catho  
like failli.

God leaue  
none but thoſe  
th. it firſt leaue  
him.

## PSALME XCI.

*God is byal manner of "notées and inlirnmnts to be praied in his admirable  
'toorl's-y .which thefoolish not doing arepunished', 11 .£7" the wife dre rewarded*

The works of  
I of Godadmi-  
I labie.  
The i. key.

I. A PLaltne (x) of Canticle, (t) in the fabbath day.

(x) Voices beginning infruments profetine this fong : (b) when we reft from worke,then efpecially we ought to thinks vpon Gods works,praiſe and thankc him ■for the fame.

a. IT is good (c) to confeſſe xo our.Lord : and to-fingto thy name , o  
\* Higheft.

j.Toſhew forth thy merciein (d) the morning: and thy truthin (e) the night.

(d) In proſperitie. (e) inaduerſitie.

4-In (/) the infiniment of ten firings,in (r) Pfalter : with Canticle , on (/;) the Harpe,

(//On euerie infiniment of tenne ftrings.fignifyingthe obferuation of thetenne commandments: (g) namely onthePfaher (b; alio on the harpe , which ſignifieth mortification.

5. Becauethou hail delighted me,o Lord,in thy workemanſhip : and in the works ot thy hands I wilreioyce.

6.How are thy.works magnified,0 Lord ! fhy cogitations are made very profound.

7. .The («) vnwife man wil not know ; and the (4) foole wil not vnderſtand theſe things.

( Carnal andfenfualman , (k) hethat thinketh only of preſent things,'not of future.

8. When Cnners ſhal fpring vp asgrafe:andal thatworke iniquitic ſhal appeare.

That they may periſh for euer:9.but thou the Higheſt for euer,0 Lord.

10. Becauſe loe thine enimies, 0 Lord, becauſelothineenimiesshalperiſh:and al thatworke iniquitieshalbe diſperfed.

II. And (/) my horne ſhal be exalted, as the vnicorns : (m) and my old age in plentiful mercie.

(I) The iuſt inconfident of a good conſcience cxpe&cxaltation of their power: (m) and great conſolation in the end of their life.

ia. And (n)mineeic hathlooked vpon mine enimies : and the malignant ryfingvp againil me.mine eares ſhal heart.

(n)Then ſhalthe iuſticc their enimies deprefed: and themſclues flouriſh,like the palme and ceder trees as folowctb:

i^The iuſt ſhal flouriſh asapalmc treetas the ceder of Libanus-ſhal he be multiplied.

14. They that are planted in («) thehouſeof our Lord, ſhal flouriſh in (p) the courts of the houſe ot our God.

(e) Militant Church: (p) triumphant.

15. Aſyctſhal they be multiplied in plentiful old age : andthey ihal be. wcl affected,16. that they (^) mayihew forth:

(q) Publicly profcificGods praifes,as in the words folowing:

That the Lord our God is righteous, and there is no iniquitie in him.

## PSALME X CH.

*Chri/Freignethfor tutr tn his church: 5. notwithftunding munie undgreutyer-  
fcutttons ugutnfi thefuiihful.*

Perpetuitie  
of the Church.  
Thctf.key. j

Prayfe (4) of Canticle (J) to Daud himfelfe, in.(c) the day before  
thefabbath, when the earth was founded.

(a)Praife tohe fong with voice: (i)compofed by Daud: (r) the fixth dawof the  
wecke, which is our Friday, (d) in which day the Church of Chrift was foudhed  
by hn-bloud shed on the croff'e.

i. V R Lord (e)hath reigned, he f f) hath put on beautie : our  
v -x Lord hath tg/ put on ftrenth , and nath girded himfelfe.

Our Sauour founding bus Church by his death began then to reigne therm (/") !  
gloriously defending mfoule into limbus,and in bodietO his grane :(g; he then put  
on al armour of ftrenth to reformethc world, andto enlarge his Kingdom , accor-  
ding tohisow.ie prediction wherehefaid: If Ibc exalted from .theearth , I wil !  
draw al things vnto mv felfc.Ioan. ii;v. j r.

For he Rath eftabliued (fe) the round world, which (i) shal-not be  
moued.

(l>) Not only ; mie and Samaria, but the whole earth : (>) and the fame Church ;  
shal not be ' yed.

Thy feat l\$ prepared from thattime ; thou (4) an from euerlafting.

(k) Chrift being eternal, hath an euerlafting Church.

5. The- [I] riuers o Lord haue lifted vp :the riuers haue lifted vp their  
voice.-

(I; Al forts of perfeenters, the High priefts f whofometimes watered thefpiri-  
tualland, like riuers; with bexihes ,Pharifees,and other incredulous lewes, alfa Pa-  
gans, Turkes, and Hcrtikes haue oppugned the Church.

The riuers haue lilted vp their wanes,4. (m) aboue the voices of  
manie waters.

(mj With more force then anie perfections in thcold Teftament.

Theforges of the fea are meruelous ,.(») meruelous is our Lardon  
high;

(n) But though althefc affaults be great and meruelous, yet Chrift in protecting  
his Church, is more meruelous.

\$.Thv telimonies are made (0) credible exceedingly : (p) bolines bc-  
commeth thy houfe,o Lord tor length of daies.

(o) Articles of faith arc noreuidently apparent to knowledge, but euidnt tocre-  
dibiicie , to thofe that are difpofed by Gods grace . illuminating their vnder-  
ftanding. and mouing their tree v il, to giue confer.: of belcefc if they wil. (fr l:  
behouth therforeal members of the C nurch to conuerfe piouily, and icligioufly in  
inis life,-feeing she hath fo excellent a fpouse, protcitour, and -infructour/j; euen  
to the end of the world.

## PSALME XCIII.

Eternal falua-  
tion and dam-  
nation.  
The to. key.

*The faithful feruent of God<sup>^</sup> furedlj profeffeih, that el the-pride ,5. erudite,  
7. foolish imagerions, end ftrett boughts of the viewed, ere manifef to God.  
IJ.. ^ichnovlereth h'tmfelfhappie, that he ts betier infrutted of Xiod: toberas  
he had otberwife been damned, 10. sherplj reprehendeb thofe that confider  
not of Gods iudgements: «including thet the tufi shal be glorified, end the  
Voiched damned.*

To (4) Dauid himfelfe, in (i) the fourth of the fabbath.

(4} The Hebrew letter Lamed , which ordinarily is prefixed to the datine cafe, or fignifieth to, being fet before proper names isa iigne of the generine cafe. Get the Septuagint exprefse it by the datiuic , and fo doth the latin , ipii Dauid, and confequently our English hath, ro Daoid himfe.-fc, to shew a difference between facred and profane writers. For in humane books the writer and authour is alone, but in diuine, the Holie Ghofit is die proper authour , and a' man is the writer. To fignifie therfore the principal authour , Dauid is fometime named as the inftrumentalcaufe, to whom the Holie Ghofit infpired this and other Pfalmes , and by whom they were written. And when the titles exprefse otherwise : A Pfalme of Dauid, yet it is fo to be vnderftood , that the Holie Ghofit is alwayes the principal authour, and Dauid the inftrumental, minifterial, or fecundarie authour But when other names are exprefsed, either in xhc genetiuc or datiuic c.-.fp, or howfoeuer, it proueth not that thofe men were the writers of the fame Pfalmes, but imported] fome other thing, as by S. Auguftins iudgementwe noted in the proemial Annotations, page 5. & 4. Wherby is pi oued that this Ffalme was not written , nor composed by Moyfes , as Hebrew Rabbins fuppofe, but by the Royal Pfalmift Dauid (dJ Made and ordinarily fong in the fourth day of the wecke, our wenefday, in which day ludas the traitour fold oari Sauour Chrifit to his enimies. The reuenge of which wickcdnes, and of al other finnes, as here prophecied.

I. A A V R Lord God ft) of reuenges: the-God of reuenges hath done  
*Id)* freely.

(cl God more commonly Called the God of metric ( which vertue in him is abouc alhis workes, Pfal. 144.) is alio the God of reuenges, according to his iufticc. fd^ He proceedeth in lodgement refolutcly, not depending, nor fearing, nor refpefting anie perfon, power, dignitiCjW if dotne or other like qualirie, but their iuft merites.

K pray» of  
tuft zclc.

1. Be j. exalted thou that iudgcst the earth: render retribution to the proud.

j. How long shal finners, o Lord : how long shal linnets glorie?

4. Shal they vtter, and fpeake iniquitte? shal al they fpeake (r) that worke iniuftice?

(e) Shal moft wicked men ftill befuffed to fpeake fo insolently?

A defcrip-  
tion of heath- i  
nish and here- i  
lica! crueltie.

5. Thy people, © Lord, they haue humbled: and thine inheritance they haue vexed.

6. The widow, and the ftranger they haue flaine : and the pupils they haue killed.

7. And "they haue faid: The Lord shal notfee, neither shaltheGod of Iacobvnderftand.

8. Vnderftand ye foolish in the people : .And ye foolesbe wife at fome-time.

p. He that planted the care, shal he not heare» Or hethatmade-che-eie de.n he not coniiider?

10. He that chaftifeth nations, shal he not rebuke : he that teacheth man knowledge»

11. Our Lord knoweth (/)the cogitations of men: that they be vaine.

(f) So vnpoſſible is it that God ſhould be ignorant, or careles what men -doe, that he alſo knoweth and obſerueth moſt ſecret thoughts.

ia. Bleſſed is the man whom thou ſhall inſtruce, o Lord , and ſhall teach out of thy law .

15. Thatthoumaift (g ) giuehimquictnesfromtheeuldayes: tilapittce be digged for the finner.

(g) Mitigate and temper his afflictions , that by patience and fortitude -the iuſt may perfeuere, and not be ouerwhelmed.

14. Becauſe our Lord (/;) wil not rcieót his people: and his inheritance he wil not forfake.

(h) The whole Church ſhalneuerbe reiefted,nor forſaken.

15. Vntii iuſtice (l) be turned into iudgement : and (4) they who are neceſſe it,are al that are right of hart.

fijIuſtice is conuerted into iudgement,when iuſt meaning is put inworkeand praift,that it may appeare in iudgement. Alſo God who doth & fuſt'rech al iuſtly, wil conferue his inheritance the Church, euen vnto the day of iudgement. ( kJ The ſenſe is calle by tranſpoſing the words :-al that are right of hart, are neere it, that is, ſhalllike and approue Gods iuſtice, when the wicked ſhal repine, and blaſpheme it.

16. Who ſhalrife for me againſt the malignant.» or who ſhal ſtand with me againſt them that worke iniquitie?

17. But that our Lord hath holpcn me : within very litle my foule had dwelt in hel.

18. If I faid: (/) My foote is moued; thy mereie, o Lord,did help me.

(I) When I felt and complained that I was in danger,thou didſt aſſiſt me.

i<p. According to the multitude of my forrowes in my hart : thy conſolations haue made my foule ioyftil.

ao. Doth the feat of iniquitie cleaue to thee : which makeft (>>) labour in precept?

(m) Onlie faithſufficeth not, but careful labour, in keeping Gods commandments is required.

21. They wil hunt after the foule of the iuſt : and wil condemne innocent blood.

22. And our Lord became my refuge : and my God thchelpc (n) of my hope.

(n) I he iuſt doe hope for eternal ſaluation, to which God wil bring them.

23. Andhe(o) wil repay them their iniquitie: and in their malice he wil deſtroy them.-the Lord our God wil dchroy them.

(o) And God, thereuenger of wrongs, wil at laſt caſt the wicked into eternal torments.

Scarceanie  
Athciftes arc  
fo blind as  
thus to think c,  
but manie fin-  
ners fo bebaue  
chemſelucs,as  
if God ſaw  
not,knew not,  
or at leaſt  
cared nor what  
they-doc.

## PSALME XCIIIL

Chrift our

tLord and King.

The y. key.

*^ininitation to ferue and adore Chri/l our Lord and Méfiar, \$. as wcl for the  
he nefts ofcreating al things, 7 .asforbii Incarnation, and jotto harden our  
harts auhe lewes duL.*

This àuuitatió  
lis moil fitly  
lordayncd by  
the Church for  
the proeme or  
beginning of  
Mattias.

Praife (x) of Canticle, to Daud himfelfe.

(a) Praife fong with voices; (b) infpired to Daud, & written by him.

1« z~>O M E , let vs (c) reioyceto our-Lord : let vs make iubilation to  
V\_>God (d) ourfauour.

(fr) With greasand folemne exultation: fd) God our Creatour-, is alfo our Pro-  
teftour. & Sauour. .

2. Let vs (e) preuent his facein confeffion : and (f) in Pfalmes let vs  
make iubilation to him.

(e) Letvs be more diligent, and preuent our accuftomed time. Porno man can  
preuent Gods grace with anie good worke, who firft preuenteth vs, els we can neither  
doe, northinke aniegood thing. (f) Not only in finging his praife with voice, but  
alfo with maficalinfruments.

3. Becaufe our Lord is a great God ; and a great King aboue al Gods.'

4. Becaufe in his hand arc the ends of the earth : and the heights of the  
mounraines be his.

5. Bccautcthe fea is his, and he made it : and his hands formed, the dric  
land..

6. Come let vs adore, (g) and fai downe : and weepe before our Lord,  
that made vs.

(g) So-alfo I:aiasc. + t. v. i; jnd S. Paul (Philip. i.) teachthat kneeling or bowing  
tlie knees, asan external religious ceremonie, is acceptable to God.

7. Becaufe he is the Lord (h) our God; and we the people of his pafture, |  
and the iheepe (l) of his hand.

(fi) It is moft iuft and neccefluric that we adore God, becaufo. he mode vs , and ai  
this world rbr vs, -hath alfo redeemed vs, and made vs his people, as shepc .ot his  
pafture, and as a Paftour feedeth and gouemeth vs. (i) O- his making.

8. (4) Today if yclhal heare his voice, "harden not your harts.

(k) Thoughrfo me haueoften repelled, and refilled Godgrace, yet if they receiue  
it being offered againe, it. wil auaille them to remiffion of finnes.

9. As in the prouocatron according to the day (I) of the tentation-in  
the defert: where your fathers tempted me , proued me, and faw my  
workes.

(I) The Israelites in the defert tempted God , by defiring water, and flesh, of volu-  
ptuous coucupifcence without necefsiic. For Manna did both-extinguish their  
thirft , and tailed vniothem- whatfocuer they defired : Lxod. t<. "That alfo which  
was left yngathered when the funne waxed hot, 'melted. (v. sa ,) and ierued their cattel  
for drinke. So this-tentation was a figure ot thofe , which require to communicate  
l voder both kinds, as if one did not containe as muchas both.



10. (1») Fourtie,ycarcs wasl (n) offended with that generation,and faid:  
"Ihcfce alwaics erre in hart.

(■)Bv this mention of theoffenceof feuttie yeares, as long before pafed, is conuincd that Moyfesvrit not this l falme . who died in the ver' fourtith yc.'re of their abode in the defert. And Sain: Paul citing the words of ilis Pfalme ' Hcb.4. ) manifcftly acknowledgeth Daud tle writer therof , and that it Vas written hang after Moyfes time in thefetx ords:( v r. ) Againe he limitetha certaineday: Today, in Daudfaying afterfo longtime »si> «boue faid. Today if you shal heare his voice, doe rot obdurate sour harts. l > r ifltfus ( that islofue) had^iuen them refi, he woud neuerfpeake ofan other da;. afterward.

( n ) Being greatly offended, lanprochcd necre vnto them, in punishing the offenders.

11. And thefe haue not know.ic my waies : as I fware in my wrath:  
(0) ifthey dial enter into my reft.

( « JThofe that murmured died in .he defert, and er.tred rot into the pretr.ifted land , euen fo thofc that-finally offend Chrft , shal rot enter into eucrlafting reft. Heb.j.&4-

## ANNOTATIONS.

### PSALME X CIII.

8. *HtrJtnnot your htrjt.* )Xi hatfoeuer God propofeth by preaching or infpiration toa finner , it refteth (til in the power of bis freest il, to harden his hart, andò reicftalfuch ecod motions, and fo he doth not only frustrate Gods grace, and hinder his owne iuftafication , but alfo increafeth bis lormer f.nres. Burby not refilling, when deliberating therupon be could refift ,hedifpofethhimfelfe and ccooperateth tofirft iuftification. And therefore the Royal Prophet here admonisheth , and earneftlv exhorteth al men, to doe this which God hath put in our pow er. netto harden our owne harts, w hen we heare his voice, by refifiing and rcieüing hisgrace freely offered, without al inerite of ourpart.

It is in mans freewil to refift good 'motions.

# THE BOOK

## PSALME XV C.

diuſ ne      *peoples ■ Cf nations are invited to praise the bleſſed Trinitie, 3> for chrifts In-*  
carnation, and ſpiritual kingdom in ði the world, io<. enen/en/les acatares  
;. key-      *acknowledging his manjlt, i j. and tudum power.*

i-A Canticle (-<) to Dauid \*him iélfié,(i») when the houſe was built-after  
the captiuitie.

io.-v.

"(«) Inſpired to Dauid , and written by him rffi) prophecyng the recantation of  
the temple , after the future captiuitie. And that in figure of the vniuerſal redem-  
ption of mankind by Chriſt, from the captiuitie of the diuel.

**S** In e yeto our Lord (c) anew dong : fing to our Lord al the earth,  
(fe) For a new benefite, farre greater then the deliuerie of Iſrael from Aegypt.  
i, d) Sing yeto our Lord, and bleſſe his name: i he w forth his ſaluation  
from day co day.

fd) The fame wordes (Sing to our Lotd) thrife repeated, "lignifie the Bleſſed Trini-  
ne, as ſome Fathers note. Likewiſe v. 7. St d. Bring ye to our Lord & c. in both places  
concluding in the finguiar-number, bleſſe hit name, bring to his name , importing  
one God.

5. Shew forth his glorie-among the Gentils, his meruelous workes iiral  
peoples.

4. Becauè our Lord is great, and exceeding laudable; he is terrible aboue  
al Gods.

-Becaufe al the Gods of the-Gentils are (e) diuels, but our-Lord (f) '  
made the heaucns.

(e) What creatures foeuer ſpiritnal or corporal/yifible or inuiſible the Pagans ſerue  
for Gods, ftill they be diuels that deceiue them, and diuers wayes vſurpe dittine ho-  
nour, making ſuch idolaters to thinke, that there is diuine power, where none is.

(fj He only is true God, who is Creatour of heauen, and of al creatures. For no  
creature can create aniething at al, that is. make ante thing of nothing, but only God.

6. Confeſſion and beauty in his fight : Jiolinefic and magnificence in his  
fandification.-

7. Bring to our Lord ye families of Gentils , bring yeto our Lord glorie-  
and honour: 8. bring to our Lord glorie vnto his name.

Take vp holts , and enter into his courts : 9. adore ye our Lord in  
his holie court.

Let al the earth be moued before his face: 10. Say ye among the Gen-  
tils that our Lord (g) hath reigned.

(j) Diuers ancient Docto'irs read more in this place : Our Lord hath reigned from  
the wood, to wit, Ciiriſt by his death on the croſſe conquered the diuel, finne, and  
death, and thence began to ceigne. S. luſtinus Martyr, dialogo aduerſ. Triphonem,  
Tertnllran li. aduerſ. ludxos. c. 9. & 15- & aduerſ. Marcionem li. j. c. 1j. & *it.* 'Au-  
g. iſtin in this place, according to the cold Koman Plalter. Betbre him Arnobius,

and-

For he hath corrected the round world, which Inal not be moued:  
he wil iudge peoples in ecp.iitie.

it. ' /> Let the heauens be glad , and the earth reioyce, the Cea be moued,  
and the fulneſſetheroñ ix.the fieldes ſhal be glad , and al things that are  
in them.

(b, The Pſalinift in aboundanceof ſpīrīnūitexh alrcatures to praifeGod,as  
Daniel in his Canticle, c. 4.

Then Inal the trees of the woods reioyce I?. before the face of our  
Lord, becauſe he commeth : becauſe he cōmmeth to iudge the earth.

He(i) wil iudge the round world in equitic, and peoples in hiſtruth.

(i) Chriſt i.i.dgcth no's-in the ix-ord by his miniſters, diſeeming and deciding  
cauſes, rewarding and puniſhing, but eſpecially he wil iudgeal in the laſtday.

## PSALME XCVI.

*.ſil the earth is jnulled to retojee in Chriſts Kingdom, .i. with d'eicription of the  
ſignes comming before tje day of iudgement. 7. idolaters ſhal be confounded.*

The Lift iudge  
nient.

8. *H.he .Angels and tuſtmen jbal adore chriſt, and reioyce.*

They.Ley. j

I. Tofu) this David, (i) when his land was reſtored againe to him.

*ſi* In figure of Chriſt, whoſe bodie roſe the third d V artyr his death : to  
whom m.-nie returned beiet.-i ig in him after his reſurred:ion, w\ ich tel from him in  
hiſpiGion : and to whom al things ſhal be ſubdued , as to their true Lord, in the  
day or iudgement.

**O** V r Lord hath reigned, let the earth reioyce : let (r) manie Hands, |  
be glad.

(c) Holie David and other Prophets hauing-great ioy to ſee long before inſpirit  
only Chriſts K ingdom extended in the whole earth, vea to the Hands , we Landers  
itane great cattfe to be glad, that GoXhatii not only fo bk-fied vs long ſincó -but as  
vet conferueth ſecde, w herby we truſt the whole Hand ſhal be aſcine reſtoredvnto  
him.

x. (t) Cloud and miſt round about him.- iuſtice and iudgemcn:(e) the  
correction of his feat.

fd; As in a cloud with terrour God gaue his law- to the lewes : ſo in a cloud |  
with greater terrour and inaieſtie, he wil iudge the wo:ld; (r) not as manic corrup  
ted ſeats of lodgement in this world, but as corrected tribunal, where iuſtice and  
right i-adgement ſhal be praCtiied.

j. Fire inai goe before him, and ſhal infrante his cnimies round about.

4. His lightnings : ihined to the round world , the earth fa\ v : and was  
moued.

:: There thin-  
gs are de-

5. The mauntatnes melted as waxe, before the face of our Lord ; before  
the face of our Lord al the earth.

nounced as if  
they were al-  
ready done,

6. The heauens haue thewed forth his iuſticet. and al peoples haue ſcen, for the aliu-  
his glorie.

j' cJ certai tid

7. Ler them albe confounded, that adore (f) ſcuiptils : and that glorie

ff)As wel the worshippers of grauen or painted images of iupiter,Mars,Bacchus & the like,as the Worshippers of the fame imagined falfe Gods shal be confounded. Adorehim al ye his Angels: S. (g) Sion heard,and was glad.

(g) The Catholike Church.

And (/a) the daughters of Iuda rciovcd, becaufe of thy iudgements,  
o Lord.

(b; And al particular Churches, members of the vniuerGL  
-9. Becaufe thou Lord molLhigh ouer al the earth: thou an exalted excee-  
dingly aboue al Gods.

io. You that loue our Lord, hate ye euil, our Lord keepeth the foules of  
his faints, out of the hand of the {inner, he wil deliuer them.

it. Light is risen to the iuft, and ioy to the right of hart.

II. Be glad ye iuft in our Lord: and conteffe ye to the memorie (i) of his  
-anctification.

(i) I'raife our Lord Chrif, who is fuaicie it-felfe, and faniftifieth others.

## -SALME X.CVJL

T'e Church  
I?-'3' nations.  
i 'ne6.key.

*Al men art againe inuited iofully to celebrate the meruelous ctnejueft of Chrif  
inai nations, q. with hart, ^oice, and inftumenf. 'e. al creatures acknowledging  
his camming to iudge the world.*

1. APfalme (4) to Dauid "himfelfe.

(a) Prefiguring Chrif, who hath madchis faluation knowen in al nations.

>CT n g ye to our Lord (A) a new fong: becaufe he hath done meruelous  
^things.

fi) A new benefite of grace, making men new in fpisic, requireth a ne«"fbng  
■ of gratitude.

His right hand hath wrought faluation (c) to himfelfe: and his arme  
is holie.

(c) R. ifed vphimfelfe from death.

•i. Our Lord hath made knownehis daluation: in the fight of the  
Gentils he hath reuealed his iuftice.

(i) Made his grace etfedually known by railing men from finne, and duliuering  
them from the power of the diuel.

3. He hath remembred his merde, and his truth to (r) the houfe of  
Ifrael.

(e) Some of the Iewes. conuerted to Chriftianitie. Rom. r l.

Al the ends of the earth haue feen the laluation of our God.

4. Make ye iubilation to God althceanh: (f) chanty and (g) reioyce,  
and (>) ling.

(f) Invoice, (g) In hart. fi) In inftuments.

5. Sing to our Lord on harpe, on harp and voice of Pfalme: tf. on long  
drawn trumpets, and voice of cornet of home.

Make iubilation in the fight of the King our Lord: 7. let the fea be

moued, and the fulnes therof: the round world, and they that dwell there.  
 S. The nuers shall clap with hand: the mountaynes together shall reioyce  
 9. at the fight of our Lord: (i) because he cometh to iudge the earth.  
 (■) i Chrift direiteth and diffineth all things rightly in this World.  
 (4) He will iudge the round earth in iustice, and the peoples in equitie.  
 (KJ) And will accordingly giue iust sentence in the end.

PSALME XCIII.

*Chrift reigneth not with hindring Bit enemies n pine, is. < idtrcd('); il[ó hitfoat-'ftole)*  
 6. vbm ancient PrapbtssidinuecMt.  
 ■ Chrift our Medias.  
 i The 5. key.

I, Pfaime to Dauid himselfe.

**O** V Lord hath reigned, (4) let peoples be angrie. he that fitteth vpon the Cherubs, let (b) the earth be moued.

(a, Though manie enemies doe rage and impugn Chrifts (i) though the whole earth be troubled therewith, yet Chrift who fitteth Lord ouer the higheft Angels, Cherubs and séraphins, obtayned the victories, reigneth, and doth his will in the earth.

1. Our Lord great in Sion: and high-aboue all peoples...

j. Let them conieife to thy great name; because it is terrible and holie.

4. And the honour of the King for ioueth iudgement.

Thou hast prepared directions: thou hast due iudgement and iustice (d) in Iacob.

5. Exalt ye the Lord our God, and adore (t) his foot-foole: because it is holie.

(r, Hebrew Deâours expound this of the Arke in the old testament, but the Doctors of the Church murther Chrifts humanitie in the holie Euangelist.

d. Moyfes and Aaron in his J Princes; and Samuei among them that inuocate his name:

1. 1. 3. Jruit. f. Here it is euident (and S. Augustin sayth this place taketh away all doubt) that Moyfes was a Priest, against those that for maintaining the heresie of Lay-headship, deny it.

They inuoked our Lord (g) and he heard them: 7. in a pillar of a cloud he spake to them.

(j) By example of their praying and obtaining, the Psalmist confirmeth his prophetic, that Priests of the new Testament shall pray, and obtaine mercy of Chrift for the Church.

They kept his testimonies, & the precept which he gave them. 8. O Lord our God thou heardst them: God thou wast propitious to them, and taking vengeance vpon all (t) their inuentions.

(b) God reuenged the machinations made against them, punishing the rebellion of Chore, Dathan, and Abiron. Nitm. 14.

Exalt ye the Lord our God, and adore ye in his holie mount: because The Lord our God is holie.

## ANNOTATIO N 5.

## PSALM E XCIII.

jChrifs huma-  
j'ifitie is his  
Ifoote-ftoole,  
| adored in the  
Lucharift.

j'S. Ambrofe.

j'AuglftiB.

The receiuers  
,of the B. Sacra-  
| linent doe fin-  
ine if they doe  
| tuo: adore it.

f.czf/orrfcfi *fate-/Me.* )For fo much as al Expofitours, allo the Hebrew Rabbins, affirme that the Pfalmift here propbecieth of Chrif the promifed Mellias , that should redeemc mankind, and feeing the Arke of coucnant perteynoth not to the ferulee of Chrif, but was only a figure of him, the ruot-dtoole of the Mellias here mentioned muft needs be fomething perteyning to him. iand therefore moft ancient Fathers expound it of Chrifs humanitie. Aiidbccuifethe Prophet fpcaketh of perpetual adoration, not only of the shortetime he conuerfed with men in this life, when very few adored him , the fame fathers vnderftand here the adoration of Chrif in the Bleffed Sacrament of the Lucharift. Which S. Ambrofe teacheth flib. j. de Spiritu Saneto c. is.) in thefe plaine words: By the foot-ftoole muft be vnderftood the earth, by the earth the flesh of Chrif Which «re allo at this day adore in the Mvfteries , and which the Apoftles adored in our Lord Iefus. S. Auguftin more largely vpon this Pfaime: I am made doubtful ( faith he ) I feare to adore the earth, left he eondemne me that made heauen & earth. Agline, ! feare not to adore the foot-ftoole of my Lord, becaufe the Pfaime faith to me : Adore his foot-ftoole: Ifecke what is his foot-ftoole, and the Scripture ( Ifaia: 66. ) tellcth me, the earth is foot-ftoole. Doubtfull turne my felt vnto Chrif, becaufe I fecke him here, AT finde how without impictie the earth may be adored, without impietichis foot-ftoole may be adored. For he tooke earth or earth, becaufe flesh is of earth, and the tooke flesh of the flesh of ( the B. Virgin ) Marie And becaufe he walked here in the fame flesh, and gaue the very flesh to vs to cate, vnto faluation, & no man eateth that flesh , vnles he firft adore irit is found how fuch a foot-ftoole of our Lord may be adored : and not only we do not finne in adoring, but we should finne in not adoring. Thus tarre S. Auguftin. Further intrufing, not to conceiue of Chrifts flesh, as the Capharnaies did, that he would cutt it in peeces from his bodie, St giue them portions thereof. His very flesh is giuen and eaten, not in fleshlie iuannet, but in facramental. Sec Annotations, Ioan. 6.

## PSA L M E XCIX.

*arentnuted to reioycem God, Creatour of al.*

I. APfalme (4) in confeffian.

(«» of praife.

i. \ A A K Eye iubilanon to God (b) al the earth ferue ye our Lord in  
\* V 1 gladdnei Te.

(i) Not only lewes, but also al Gentils.

Enter ye in ( c ) before his fight, in exultation.

(c) God euery where prefent, yet more peculiarly, hearcth his fuppliants, praying in the temple, or places dedicated to his feruice.

3. Know ye that our Lord (^) he is God- he made vs, & not we our felues.

(d) He only whom we ferue as our Lord, is the only God, and there is no other.

His

His people, and the sheep of his pasture: 4. enter ye into (e) his gates in  
conceit. his courts in hymnes, confesse ye to him.

(e) Peculiar dedicated place, as v. a

Praise ye his name: 5. because our Lord is sweet, his (f) mercie for ever,  
and (f) his truth euen vnto generation and generation.

(f) As God is alwayes merciful in giuing and promising: [i.e.] he is cuerfidul  
in performing..

## PSALME C.

*King David gratefully celebrateth the troo general diuine yertues, Mercie and Iustice  
by his example exhorteth al, especially Supérieurs. to followe their wayes in  
mercy, 4. and to separate the wicked from conuersation of the*

A Psalm of David himselfe.

1. **I** **h** **e** **n** **c** **i** **t** (a) and judgement I willing to thee, o Lord : I wil  
I will, 2. and I shall vnderstand in the immaculate way, (c) when  
thou shalt come to me.

(a) These two capital diuine vertues are euer ioyned in al Gods works, for both  
which experienced towards himselfe, the Psalmist rendereth thanks and praises.

(i, I will doe my endeavour to know the immaculate way, (c) which I can not  
doe, but by thy grace comming vnto me. For by helpe thereof I did as followeth:

I walked through in the innocencie of my hart, in the middes of my  
house.

3. I did not propose before mine eyes any vniust thing : I hated them that  
doe peruercation.

4. A peruerse man hath not cleaued to me : the malignant declining from  
me I knew not.

5. (d) One secretly detracting from his neighbour, him did I persecute.  
One or a proud eye, and vnfatiable hart, with him I did not eate.

(d) That is, al and cuericon thus wickedly disposed I abhorred.

6. Mine eyes are towards the faithful of the earth that they may fit with  
me. A man that walketh in the immaculate way (e) he did minister to  
me.

(e) I kept far vnder, as a seruant or flatterer.

7. He that doth proudly shall not dwell in the middes of my house: he that  
speaketh vniust things, hath (f) not directed in the fight of mine eyes.

(f) Prospered not, got no benefice by me.

8. In (g) the morning did I kill al the finners of the earth : that I might  
destroy (b) out of the citie of our Lord al those that worke iniquitie.

(g) Speedily and without delay I cut off al disorderly people: (h) that others  
might not be corrupted by them.

## PSALME CI.

The fifepeni-  
tawialPfalme.  
The 7. key.

*finner in affliction of mind prayeth Godio deliuer him, lo. defendate of al other helpe. 13. Conceiueth comfort in Gódicternal-goodnes, and fingular mercie, in redeeming mankind, and propagating the Church. 24. Pranethrobe made mature in yertue before he dye. t'athemay huevnth God: 16. Vhbo only and-wholly being immutable, eflakilsheth hn Jtruant ffor euer,*

I. The prayer of rhe poore, when he fhall be anxious, and ihal make his petition before out Lord..

1. **r O'R D** K'care my (4) prayer : and let my (f) crie come to Lathee.

(o) Eueric petition is a prayer, (b- and that which proceedeth from more feruent affection, is called a eric, though It burft not out into clamour, not perhaps into anie voice at al. For God faid to Moyfes, p.aying in inere filence, but with vehemencie of spirit. Exod.i-f., Why criest thou to-me?

3. Turne (c) not away thy face from me: in what day foeuer I ana in tribulation, incline thine care to me.

(c j) Though finne prouoke Gods wrath, becaufe we by (inning turne from him, and not be firft from vs: yer we pray God not fo to leaue vs, but to giue vs new grace, that by humilitie, and penance we may returne to him, and not die in finne.

In what day foeuer I ihal invoke thee, heare me speedih.

4. Becaufe my dayes haue vanished as (d) I smoke : and my (e) bones are withered as (f) adrie burnt firebrand.

(d) Mans dayes, and ai his workes are nothing worth. but vanish like fmoke, fo long as he is in mortal finne: (s) J yea his beli workes, as if he giue alms, pray, and dye for rhe truth, yet al thofe auaile nothing. i. Cor. i j. but are (f) liked dried stickes, or chips, fit to kindle the fire.

5. I (z) am itrucken as grafie, and my hart is withered : becaufe (t) I haue rorgptten to eate my bread.

(X) My foule feperated by finne from God, withereth as grafie that is cut from th'e roote: (b) oecauf: I haac loll al fauour and appetite to fpiritual meate.

6. For (i) the voyce of my groning, my (^) bone hath daued to my fieih.

(i) In this miferable ftate f k j lamas bones and flesh cleaning together! without moyfture, or radical humour.

7. I am become like (l) a pellicane-of the wddernes :-! am become as (m) a nightcrow jrrrhe houfe.

(l) I fled frana conuerfatioa of men for (brow and shame of my finnes : f nr) as a crow that only flieth by night : or as an owle or batte.

8. I haue watched, .and am become as (n) a fparow foitarie. in the houfe-top.

(n) Alfo, as a fparow hxting loft-her mate, remaineth mourning.-and folitarie in the accuftomed neft, or neere vnto it.

9. Al the day did mme enemies vpbraid me : and they (o) thue prayed me fw are again It me.

(s) T'nofc taaewere wont to praife or flatter me, now are as fworne enemies ag .infnt me.



10. Because I did (p) eate allies as bread, & mingled (j) my drinke with weeping.

(p) Bread fauoured to me no better then ashes, (j) And drinke gaue me no comfort, but frill wept.

11. At (r) the face of thy ssrath and indignation : because (j") lifting me vp thou liait throwne me downe.

(r) I am moft especially at Bifred, because thou art angrie. f/) In that thou didst fomite aduance mcinproperitie, (i) my fai is fo much greater, and more gricuous.

12. My daieshaue declined (f) as afhadow : and I am withered (w) as grafie.

f>; As a shadow deciineth to nothing, & al becommeth darknes, when thie funne, and other light departeth, euen fo I, that am but a shadow, decline to meere darknes when thy tauour parteth from me: (wj and I loft my beautie, as graffe cut from the ground withereth.

13. (x) But thouo Lord endurcit for euer : and (j) thy memorial in generation and generation.

(xj But I am mercifully comforted, confidering that thou our Meffas; the Sonne of God. art immutable for euer- (y) and thy memorable promise orredeeming mankind, wil haue effect in al generations.

14. Thou riling vp ihal haue mercie on S-on: because it is (/J time to haue merde on it, because ( the time commeth.

(z, Thou riling to help, who feemed fit to haue forgot, wilt proteft the Church, and euerie faithful foule, (xj Because thou haft differred long : (zJ and because die time by thee dfigned feemeth to approch.

15. Because (c) the fionces therof haut pleafed thy feruants: and they ihal haue pittie on W) the earth (r) therof.

(c) Men that shal heare thyie Apoftles preach, shal proue good and fitte matter, for the building of thy Church; (d) and the fimple poore people, as it were the earth or duft, (e) shal participate of this mercie.

16. And (/) the Gentilshal Icare thy nameo-Lord, and al (g) the Kings of the earth thy glorie.

(f, Besides thefe lewes that shal belieue in Chrift, much more the Gentilshal feare and fere him. (z, this glorie is fo euident that al Kings know it, though al be not conuerted.

17. Because our Lord hath built Sion : and he ihal be feen in his glorie.

18. He hath had refpect to the prayer of the humble : and he hath not defpised their petition.

(h, Of holie Patriarches, Priests, Prophets, and of al true p\*ni tents.

19. Let thefe things be written vnto another generation: and the people that shal (i) be created ihal praife our Lord.

(i) That shal be made a new creature in Chrift.

20. Because he hath looked forth from his high holie place: our Lord from heauen hath looked vpon the earth.

21. That he might heart the groanings of the fettered; that he might loofe the children of them that are flayne:

22. That they may (/j) hew forth the name of our Lord in Sion: and his praife lerufalem.

f>; The faithful people of the Church, accordinge to their habilitie endeaour to, ferue Chrift.

z;. In the affcmling of the people together in one, and Kings tofcruce our Lord.

14. He anfwcred him in the way of his ftrenth.: Shew me the fewnes of my dates..

25. -Cal me not batke (*I*) in the halfe of my daies: thy yeares are vnto generation and generation.

(*I*) Granmetime and ineanes robe mature in vertue in this life.

26. In the beginnings Lord, thou didst found the earth and the heauens are the workes of thy hands,

27. They (*m*) shal perish, but thou art perniament, and they shal al waxe old as a garment.

(*m*) Be changed in qualitie.

And as a vetture thou shalt change them, and they shalbe changed:

28. but thou art the selfe-same, and thy yeares shal not faile.

39. The children of thy seruants shal inhabitée and (*n*) their feede shal be directed for euer.

(*n*) > The Church of Chriftpetpetual.

## P. SALME CII.

Gratitude for  
Gods benefits.  
They. key.

*Thanks to God for priuate 6. and publicke benefitts. 17. Hit merde, iustice, and other proprietie tire immutable. 20. Angels and al other creatures are limited to praise him.*

i. To f a ) Dauid himself,

(*a*) Inspired to Dauid, and written by him.

**M**Y foule } bleffe thou our Lord: and (c) al things, that are within me, his holie name.

(6) Shew forth praifes and thanke: (c) al my cogitations, affections, senses, and powers.

2. My foule bielle thou our Lord: and forget not al his retributions.

a. Who is (<) propitious to al thine iniquities: who (c) healeth al thine infirmities.

Cd, The first benefit or grace is remission of finnes: the second, is curing evil habites, or dispositions.

4. Who (/) redeemeth thy life from deadly falling: who (jr) crowneth thee in mercie and commiferations.

■(*f*) The third, to conferre from falling againe: (g) the fourth, to giue victorie and reward in abundant measure.

5. Who (>) replenished! thy desire in good things: " thy youth («) shal be renewed as the eagles.

(b; Th: fifth, rogrant al lawful petitions temporal and spiritual, which are good for the foule, (i) ene fixtii, rçfurrecåion 01 flesh in glorie.

6. Our Lord ( ) doth mercies : and ( ) iudgement to al that luffel, wron g.

(JO Oar Lord,whofespecial propertie is toshew mercie , ( ) when the fame is neglected ; he reuengeth flic wrongs, delivering the oppreffed, and punishing the opprefiours.

7. Hemadchiswaies (ro) knowne to Moyfes his his wilstothe children of ifrael.

(m) By giuing them a written law.

8. Our Lord is (n) pitieful,,and (0) merciful: (p) long fufferingand very merciful.

(») God is naturally pittiful to relieuetheaffiiftei. (0) Merciful rewardsdinner.

(p) Loath to be angrie,or to punish.

9. He wil a) not be angrie alwayes: neither wil he threaten for euer.

(5) God punisheth not penitents with eternal painc, but with temporal : for though (as in the next verfe ) our finnes of their owne nature deferue eternal punishment, yet Chrift-paying or ranfome, true penitents areonly punished temporal.

10. He hath notdoneto vs according to our linnes: neither accordingto on-iniquities ;,çth he rewarded vs.

it. rcr tcr.orJu.g to the height of heauen from the earth : hath he lftreiigtr.iKc. ms mercie vpon them that fcarchim.

'it As : r) astr.c Eaitis ddtant from the Weft ; hath he made our ini- quities far frotr vs.

1. See nere tie netted! washing away, and reparation of finnes.

: 1;. 4.- a father hath companion of his children, fo hath our Lord com- pafllitin on tñem that reare him : 14. became, he hath knowen (/) our making.

(f) In renard of otrfrailtie hehath companion : yet his mercie only auaiileth , to them that reare him: as in the next words before, and v. 17.

Heremcmbredthat weare dufttjç. man, his daies are as graffe, as the fiour of the field, fo foal he flourifo..

16. Becaufe the fpirit foal paffe in him ) and he foal not frand : and he ihal know his place no more.

17. But the metcie of our Lord from euerlaftingr and vnto euerlafting vpon them that feare him.

And his iuftice is vpon the childrens children ,to them that kcepe his teftament.

; 8. And are mindful of his commandments to( )doe them.

(tjA iuftnun not only knoweth,&remcmbreth, but alfo doththe cõmandments.

19. Our Lord hath prepared his frate in heauen : and his Kindom shal haue dominion ouer al.

20. Bleffe our Lord al ye his Angels : mightie in power, doing his word, that frnrcthevoiceof his words.

21. Bielle our Lordalycliishofts: you his minifters, that doe his wil.

22. Bieffe ye our Lord(>)al his workers: in euerie place (w) of his domi- nion,y foule bleffe thou our Lord.

(w) Al creatures, though naturelle fenfcles ,yet praifeGod, becaufe they arc his vorke,(w) and becaufe tucy arc in his dominion.

## ANNO TATION S.

## PSALME CIL

An Eagle fresh  
in old age as  
in youth.

y. *Thyyouth ihal bereneyyed , at the Eaglet. )* Ariftotle and Plinie write , that an "Eagle decayethnot, nor cuer diethby old age, but the vpper part of her beake fift growing , at laft hindereth her from eating, and fo she dieth of famine Saadias, and other Hebrew Rabbins report , that an Éagle Euerie tenne yearec washeth her felfe in the fea as in a bath, & then flying very high burncth her tethers in the-clc-niential fire,& new fethers growing she becommeth fiesh , as in her firft youth , til at laftaboutan hundred yeáres old,-she is not able to rife tromthe .water, and fois drowned. Saint Auguftin more probably aftirmeth, that in long time her beake growing long , and ftepping her mouth that she can notearc , she breaketh the vpper hooked part therof againft a itone , and fo recciucth mcate and recouereth ftrengh, asm her vouth. But whatfoeuer is the natural propci tie of this kindlie bird , the Royal Prophet here inftruScth vs by the fimilitude of her long life, or by xhe renouation of her ftrengh , that iuft men , Gods feruants, arc fpiritually renouated in Chrif, the principal rocke , on whom the Church , & al the faithful are built,either by receiuing new ftrengh by his grace in their foules, after they are weakened by finite, as Saint Ierom and Euthymius expound this place: or by reftau-ration of.their bodies glorified in the refurreiftion,as Saint Auguftin teacheth: or by both, as moft Catholike Dottours vnderftand it. For one fenfe of holie Scripture excludicth notan other. Epecially when is fubordinate to theother. As here thefe two fenfesdoevery wel concurre,feeingtht ftatcofthcbodie alter the refurreiftion, dependeth vpon the ftateof the foule,at the timeof death.

Renouation of  
a {inner by  
grace.

piuerfe fenfes  
of rhe fame  
| capture.

| Origens here-  
lie, that al shal  
| befaued.

p. *He veíl not be angrie alvvayet. )* Origen mifunderftood this place, and fome other like, holding an erroneus opinion, that al, euen the moft wicked finners, both men and diuels.shal at laft be faued , and not eternally damned: which isa condemned herefic, contrarierò cuident places of holie Scriptures. Pfal.p.v.6. The impious hath perished: their name thou haft deftroyed for euer, & for cuer& euer. Mat. ly. The wickcth shal goe into fire euerlafting,-into euerlafting punishment. Apoc. to. The beaft and the falfe Prophet f and-the fame reafon is for al the wicked ) shal be tormented day and night, for euer and euer. Neither are thefe words ( God wil not be angrie alwayes ) fpoken vniuerfally, touching al finners whofoeuer, but are limited, v. i J. & n.to thofe that feare him, and keepe his teftament: wheras al thofe that dye in mortal finne, are ftill obftinate in malice, and can neuer rightly repent, nor rightly feare God, not keepe his commandments.

The damned  
can neuer re-  
pent.

## OF PSALME S.

### PSALME CUI.

*Tie pfalmif muitetb bimfelf and al bereto praiſe God, for his merueloueuaries inthe beauen, 5. the earth, and water, 9. Iſmittingtheir bonds, producing al things neeejfariefor al hutng creatures, in conuementfeafons. 27. With continual proludente of al,*

ods workes  
lerucloous.  
he s. key.

#### I. To Dauid himſelf.

**M**Y foule bleſſe thou our Lord : o Lord my God thou-art magnified exceedingly.

2. Thou haſt puron (x) confeſſion and beautie : being clothed with light as with a garment.

(<) Thou poſſeſteſt al raaieftie, and matter of praiſe.

Stretching out the heauen as a ſkinne : 3. which couereſt the higher parts therof (i) with waters.

(J) Thou haſt compailed the ſphere of the fixed ſtarres with a ſphere of criſtalline ſubſtance; which is as water congeled.

Which (c) makeſt the cloud for thee to aſcend on : which walkeſt vpon the wings of winds.

(fr) According to our capacitie the Prophet deſcribeth the ſpeedie coming, or working of God, as if he came in a ſwift cloud, or with wings of the wind, to figure that he worketh what and when he pleaſeth without delay. He ſaid, and things were made : he commanded and they were erected, Pſal. ji.

4. Which makeſt ſpirit ſtithne (z) Angels: and thy (e) miniſters a burning tyre.

(d) Thy meſſengers to executed™ wil : (t) & the fame Angels are as aborning fire in operation, yea they diſpatch more caſily, and more ſpeedily then we can conceiue.

5. Which haſt founded the earth vpon (f) the ſtabilitye therof: it ſhal not be inclined for euer and euer.

(f) Moſt firmly eſtabliſhed by natural weight, in the center of the world.

6. The (g) depth (b) as a garment is his clothing: vpon the mountaines ſhal waters ſtand.

(g) The water (h) ſhould naturally couer al the earth.

7. At (i) thy reprehention they ſhal ſiye: at the voice of thy thunder ſhal they ſhal feare.

(s) But by thy commandment the waters are come in d in their limited places.

8. The (4) mountaines aſcend : and the plaine fields deſcend into the place, which thou haſt founded for them.

(k) The waters being conteyned in their appointed chañeis, both hills and fields appeare, which otherwiſe would be couered.

9. Thou haſt ſet abound, which (f) they ſhal not paile oner : neither ſhal they returne to couer the earth.

(!) The waters.

10. Which fendeſt forth Fountaines in the valleyes: between the ſides of mountaines ſhal waters paſſe.

11. Althebeafts of the fieldihaldrinke : the wilde aiTes ihal\_(w) expeâ in their thirft.

(m)Hopc ibr and receiue.

12. Ouerthetn ihal the foules of the ayre inhabite-, out of the middes of rockes they ihal giue forth voices.

13. Watering themountaines from his higher places : of the fruit ofthy worke ftal the earthbe. filled.

14. Bringing forth grafie for beafts, and herbe for the feraice of men.

That thou mayft bring forth (n) bread outof the earth: ij.&fo) wine may make the hart of man ioyful.

That he may make the face cheerful with(p) oile : and bread may confirme thehart of man.

(n *nf*) Bythefe three principal kinds of foode, breade, wine, and oyle, al forts of nutriment arevnderfood.

16. The trees of the field ihal be filled, aud the ceders of Libanus, which he hath planted : ly.rhere fparowes ihal make their nell.

The houfe ofthe bearne isthe leader of them: 18. the highmountames for horts : the rocke a refuge for the Irchins.

19. He made the moone for fealons : thefunne knoweth his going downe.

20. Thou didft appoint darkenes, and night was made: in it ihal al the beafts of the wood pafle.

21.The whelps of lionsroaring,to rauē, and to feeke of God meate for themfelues.

22.The funne is rifen,& they are gathered togethenand in their couches they shal beplaced.

23. Man shal goe forth to his worketand to his working vntil euening.

24. How magnified arc thy workes, o Lord! thou haft made al things in wifedom: the earth is filled w ith ( thy poffelfion.

(q) With thy creatures.

25. This great fea, and very large, there are (r) creeping beafts, wherof (*f*) there is no number.

(r) Fishes, ferpents, formes, and al liuing creatures thatlacke fette. (i) No kind of liuing creatures multiplieth fo much as fishes. Ariftotel li. y. Anima Lc. 17.

Little beafts with great: 2i>. there shipsshal pafle.

This (») dragon , whom thou madeft to (">) delude: 27. al expedí of thee that thou giue them meate in feafon.

(r) A moft huge fish called Lcuiathan. Iob. 40. v. 10. (v) Albet in the water he pafleth mans ftrength, -yet depriued of water he is not able to defend himfelfc. v. ay. 28. Thou giuing vnto them, they shal gather. it: thou opening thy hand, ai fnal be filled with bountie.

ap. But thou turning away the face, they ihal be troubledtthou (halt take away their fpinte , 'and they ihal jfaile, and ihal returne into their dull.

jō. Thou ihalt fend-forth thy fpirit, and they shal be created ; and thou ihalt renew the face ofthe earth.

31. Be rhe glorie of our Lord for euer : our Lord wil reioice in his workes.
32. Who looketh vpon the earth, & maketh it to tremble: who toucheth the mountaines, and they smoke.
33. I wil chant to our Lord in my life : I willing to tny God as long as I am.
34. Let my speech be acceptable to him; but I wil take delight in our Lord.
35. (1v) Let finners faile from the earth, and the vniuft, fo that they be not-, my foule bieve thou our Lord.
- (v) A predifion that impenitent finners fhall be damned, wherein the Prophet conforming his wil to Gods, reuereith inform cofa prayer.

## PSALME CII II.

*The ifraelites are exhorted to fing praifes to God, 5. for his meruelous benefits towards Abraham, ifaac, and Jacob. 11. Whoft particular fami he, being then final, went from chanaan into Egypt. ( 17. Whether Iofeph by Gods proludente tooke care before ) there increased in number vntill he was perfecuted, 16. dehuered by Moyfes and Aaron, working many great miracles. 16. protected, and fed in the deferts, 44. and finally offered Chanaan.*

Gods fpecial benefits towards the leues. The 4. key.

( a ) Alleluia.

(a) Alleluia fignifieth more then Laudate Dominum, Praise ye our Lord. For by thefe two hebrew words, Alleluia, the Prophet inuitheth men to praife God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howeoeuer we are able. And therefore S. Ierome, S. Auguftin, and al Catholike writers keepe the fame words, and tranflateth not, neither in the titles of Pfalmes, nor ordinarily in any place or holie Scripture. This is the firft Palme thus titled, and is the fame Psalm in fcripture, and in good part of the words, which the Royal Prophet made, and caused to be fung, when brought the Arke of God from the houfe of Obededom into his owne houfe. 1. Par. 16. v. ».

1. z t O n f e s s e ye to our Lord, and inuocate his name ( & ) fhe forth his workes among the Gentils.

(b) How much grateful is it now to God, that we celebrate the greater my Series of the new Teftament.

2. Chaunt to him, and fing to him: tel ye al his meruelous workes.

3. Pray for yehim in his holic name; let the hart of them reioice that feeke our Lord.

4. Seeke ye our Lord, and be confirmed: feeke (c) his face alwayes.

(c) His prefent helpe.

5. Remember ye his meruelous workes, which he hath done: his wonders, and the iudgements of his mouth.

For an expofition of tills Pfalme read the places quoted in the inner margen.

## THE BOOK

6. The feede of Abraham his feruants : the children of Iacob his eleót.  
 7. He is the Lord our God: in (d) al the earth arc his Judgements.  
 (</)Notonlyin Ifrael, but in al the world. Gm.n;
8. He hath been mindtul for euer of histeftament ;,of the word which  
 he commanded ( e ) vnto a thoufand generations. 6 . 17.  
-a. 4.
- (e) For euer , to the end of- the world. Gm.16.
9. Which he difpofed to Abraham : and of his oath to-Ifaac. v-3-
10. And he appointed it to Iacob for a precept 2 and to Ifrael forjan eter- ffen.as.  
V. 13.
- nal teftament, Gen.46.
- it. Saying .-To thee wil I giue the land of Chaaaan, the corde of your -v.16.27
- inheritance.
11. When they were (f) of final number, very few-and feiourners therof:  
 Cf^But 70. perfons.
13. And they-paied from nation into nation,£c from Kingdom to an  
 other people.
14. He left not a man to hurt them: and he rebuked Kings for theft fake.-
15. Touch not my annoited , and .toward my Prophets be not mali-  
 gnant.
16. And (g) he called a famine vpon the land : and he deftroyed al-the- Gm.41.
- ftrength of bread. -v. 14.
- (g) Byhisprouidencefuffered.
- ry^He fent a man before them : lofeph wasfoldtobe aferuant. Gn> }7.
- 18.They humbled his feete in fetters,yron palled though his foule, 19. V. 15.
- vntil his word came. Gen. j p
- The word of our Lord inflamed him : 20. the King fent, and loofed  
 him; the Princeof ofthe people , and releafed him.
- zi.He appointed him Lordofhis houfe: and Prince ofal his poflc/lion.
- z 2. That he might inftruót his Princes as himfelte ; and might teach his  
 ancients wifedom.
27. And Ifrael entred into Aegypt, and Iacob was a ièiournerin the land-  
 (h) of Cham.
- (h) Aegypt, pofiefied by Mefraim Chams fécond femme. Gen. 10. v. : 3.
24. And he increafed his people exceeding! y; and ftrenghened them  
 oucr their enemies. v. 7,
25. He (i) turned their hart that they hated his people: and to worke  
 guile toward hisferuants.
- (i) May it be vnderftood,or believed f faith-S. Auguftin ) that God turneththe  
 hartof man to committe finnes f Or is it-no fiunc , or is it a final finne, ro hate the  
 people-of GodfOr to worke guile towards his feruants i Who wil fay this f What  
 tuca, is God authour ot theft lo-gnucuous finnes, who is not to.be fuppofed the au-  
 thour or a moft final finne.-"Tins learned Father fhcribre anfwereth, that God per-  
 uerted nor-a right hart, but trnrned-that was of it-felfe peruerfe , to the hatred ofhis  
 people,where he might vfe that cnil wel,not by making them euil,but by beftowing  
 vpon iisowne people good things., which'the euil might eafily enuic. Which hatred  
 of theirs how God vfed both to the exercife of his people (which is profitable to vs) j  
 & to tue glorie of his owne name , the things thns folow doc teach vs-, which are  
 here rememored to his praife. lExo. j.
- .zó.-Hc fent Moyfes hisferuant : Aaroir(4) himfelfewhom-hecholc. 4-7-s-".
- ÓHn'o- "c,



(1J In whom God eſtabliſhed the Priedhood of Moyles law.

17. He did put inthern the words of his (ignes, and ofhis wonders in the Land of Cham.

18. He fent ( I ) darkenes, and obfcured : and did (m) not exaſperate his words.

(I) The ninth plague oThe Aegyptians. (m)'God willingly , not .as one loath or vnwilling, performed al that he threatned.

19. He turned their '») waters intabloud : and killed their fifties.

(u) The foil plague.

30. Their land brought forth (o)Lrogs in nthelinner chambers of their Kings.

(0) The fécond plague.

Ji. He fayd , and (p) the \* cænomyia came: and the (^) cinifeſinal al their coafts.

(pj) The fourth plague. (3 ) The third plague.

31. He made theyrraynes (r) haile : fire burning in their land.

(r) The fcuenth plague.

33. And he (truck their vines, and their fig-trees : and he dcftoyed the woodoftheir coafts.

54. He faid, & (f) the locuſt came, & the (I) bruchus wherof there was no .number.

(f) The eight plague. (t) A worme that fpoyieth corne, graffe, and fruit.

35. And it did cate al the graffe in their land : and it did cate al the fruit of their land.

36. And he truck euerie (>)-firſt begotten in thirland : the firſtfruits of al their labour.

(■) The tenth plague. The Cſth & fixt of peililence and boyles are omitted.

37. And he brought them forth with gold and fduer, and there was not in their rribes a feeble perſon.

jS. Aegypt was glad at their departure-. becauſe the feare of them lay vpontnem.

39. He fpred a cloud for their protection, and fire to (hiñe vnto them by night.

40. They made petition, and the tjuaile came ; and he filled them with the bread of heauen.

41. He diuided the rock, and waters flowed : riuers ranne in the drie ground.

41. Becauſe he was mindful of his holie word , which he had vttered to Abraham his feruant,

43. And he brought forth his people in exultation., and his eleſt in ioy.

44. And he gaued them the countries of the Nations and they poſſeſſed the labours of peoples.

4<,. That they might keepe his iuſtifications, and (ceke after his law.

Dauid knew this by reuclation, or by tradition, fo: it ii not in Exodus

\*a  
puy»r-  
mt of  
fliei.

Exod.  
1. V.  
if-

Ex, d.  
13. v.

11.

Exid.  
16. V.

\*j-

Exod.

17. V. f.

Gm. 11.

Itftu 6.  
1 p A 7-

## PSALME    CV.

The Ifraelites  
often finned;  
and were mer-  
cifully puni-  
llied.  
The 4- ie7-

*The Prophet exhorteth the people to render thanks and praise to God, 6. forre-  
rting their manifold finnes, in the desert; 4. and in the coneuerted land: j 8.  
foreshewing like finnes to come, Gods wroth end punishment for the same,  
44. O-TÍ\* he wil giue; roce of repentance to fame 4.7. farwinch he prtyeth  
ond proifeth God.*

Alleluias

Z"> O n f e s s i ye to our Lord (4) becaufe he is good: becaufe his merde *ludith*  
V> is foreuer. *1/. V.*

(O) God is of himfelfe and effentially good. Al other goodnes is participated of *iz .*  
him.

a. Who fhallpeake the powers of our Lord, fhall make al his prayies  
to be heard?

(b) No creature can fully exprefe Gods perfections.

j. (i) Blc í T e d a r e t h e y r t h a t k e e p e i u d g e m e n t , & ( d ) d o e i u f t i c e a t a l t i m e .

(c) It is a happye flate in this life, either to lcepe Gods law: (d) or to repent and  
doe worthish penance for tranfgreffing.

4. R e m e m b e r v s , o L o r d ( e ) i n t h e g o o d p l e a f u r e o f t h y p e o p l e : v i f i t e v s  
i n t h y f a l u a t i o n :

(t) According to they wonted bencuolence, promifed to thy people.

5. T O ( / ) f e e i n t h e g o o d n e s o f t h y n e e l e & j t o r c i o y c e i n t h e i o y o f t h y n a -  
t i o n t h a t t h o u m a i l t b e p r a y f e d w i t h t h i n e i n h e r i t a n c e .

f / J T h a t v c . t n a y f e e a n d e n i o y t l x ; b e n e f i t s p r o m i f e d t o t h y n e e l e â .

6. W e h a u e ( g ) f i n n e d w i t h o u t f a t h e r s , : w e h a u e ( b ) d e a l t v n i u f t l y , w e  
h a u e ( i ) d o n e i n i q u i t i c .

(i) We haue erred and hurt our felues: (b) we haue wronged our neighbours- / » ) w e  
haue offended ag- inft God.

7. O u r f a t h e r s i n A e g y p t d i d n o t v n d e r f t a n d t h y m e r u e l o u s w o r k e s :  
t h y w e r e n o t m i n d f u l o f t h e m u l t i t u d e o f t h y m e r d e .

A n d t h y p r o u o k e d t h e t o w r a t h g o i n g v p v n t o t h e f e a T t h e R e d f e a . *Ex>d.*  
S . A n d h e f a u e d t h e m ( 4 ) f o r h i s n a m e f a k e ; t h a t h e m i g h t m a k e h i s *14. V.*  
p o w e r k n e r w e n . *II.*

C k ? A l b e i t t h e p e o p l e b y t h e i r m u r m u r i n g d e f e r u e d m o r e p u n i f h m e n t , . y e t G o d  
f o r t h e g l o r i e o f h u 0 » n e n a m e f a u e d t h e m f r o m v t t e r d e f r u d i o n .

9 . A n d h e r e b u k e d t h e R e d l c a ^ a n d i t w a s m a d e d r i c : a n d h e l e d t h e m  
i n t h e d e p t h s a s i n a d e f e r t .

10 A n d h e f a u e d t h e m f r o m t h e h a n d o f t h e m t h a t h a t e d t h e m : a n d " h e  
r . d e c m e d t h e m o u t o f t h e h a n d o f t h e e n e m i e .

r i . A n d w a t e r o u c r w h e l m e d t h o f e t h a t a f f i d e d t h e m : t h e r e d i d n o t o n e  
o f t h e m r e m a i n e .

11. A n d t h y b e l i e u e d h i s w o r d s a n d t h y f a n g h i s p r a i f e s .

n. They had (f; quickly done , they forgot his workes : and they (m\ expeifed nothis counfel

(f) They perfeuered not long in their dutie towards God . Teeing his omnipotent poorer by his meruelous workes : *(m)* nor vete content with his prouidence, but carnally coueted things not neceffarie.

Ex>. 16. 14. And they coueted concyffence in the defert : and tempted God in the place without water.

15. He gaue them their petition : and font faturltie into their (n) fouies.

(n) According to their carnal delires.

Ji». 16. 16. And they prouoked Moyles in the campe : Aaron the (0) Eolie of our Lord,

(0) Holie by his function.

17. The earth was opened , and i'valowed Dathan, and ouerwneimed tire congregation of Abirort.

18. And a fire flamed vp in their finagogue ; the flame burnt the finners.

Ex». ij. 19. And they made a calie in Horeb : and they adored (p i the) culptil.

(p i) They adored the irtiagetha: reprefented a calf, not God.

20. And they (f) changed their glorie into the funilitude of a calfe that eateth graffe.

(4; God being their true glorie, they changed him for a falfe God of the Ægyptians ' whoefpecially honoured a calfe called Apis) making and imagethcroft, and attributed their deliuerie from Ægypt to this iniagned God. Exo. u. v. 4. 8. Of which and the like foolish and abominable idolatrie S. Paul writeth, Rom. i. v. 15. They changed the glòrie of the incorruptible God into a fimilitude of the image of a corruptible man, and of foules, and of four footed beafts, and of them that creepe. Where we fee what manner of images holie Scriptures condemne, and not the images of Chrift and his Saints.

it . They forgot God, which faued them , which did great things in Aegypt, 22. meruelous things in the land of Cham, terrible things in the Red lea.

•Exo. jx. 23. And (r) he fayd to defroy them : if Moyfeshiseleâ had not flood in the way before him.

Nm. 14. To turne away his wrath that he fhould not defroy them : 24. and they eftrenned lor naught the land that was to be de tired.

25. They did not belieue his word. 25. and they murmured in their tabernaclesthey heard not the voice of our Lord.

Nw». 14. T. 26. And he lifted vp his hand ouer them to ouerthrow them itithe defert:

11. IX. 27. And to caft downe their feede among the Nations: 8c to diipefe them in the countries.

Ktan. 28. And they were profefled to (r) Beelphegor : and they did care the Sacrifices (i) of the dead.

(r) The Idol of Moabites, and Madianites. (It) As God h indeed the lining God, that liueth of himfelfe, and giueth life to others. To falfe Gods are called dead Gods, that can not giue life to anie , but doe kill that fonie them ; at leaft fpiriuaally, and often corporally.

29. And they prouoked him in their inuentions : & rume was multiplied on them.

30. An. i Phinees flood, and ("y) pacified: and the (laughter ccafed.

(■») Phinees moied by the zeale of God (as the holie text witncileth, Num. ij. v. ii.) in killing the adulterers pleafed God, and merited reward.

31. And it was reputed to him vnto iuftice, in generation and generation euen for euer.

32. And they ■ prouoked him-at the waters of contradiétion: and ^ib-"0, (-w) Moyfes was vexed for them: 33. becauie they exaferated his fpirit.

(V) Moyfes afBicted in fpirit by the enuio-is murmuring of the people, doubted whether God would giue them water out of the rock or no: not doubting of his his power , but of his wil : and fo when ne should haue fpoken to the rod: . Num. 10. V. 8. he fpoke to the incredulous people, v. 10. and therein offended God : for which he was temporally punished, v. 11. Deut. t. v. sx. & c. j. v. 16. t. 4. v. it.

And he playnely affirmed in his iips ^ . they deftroyed not the nations, of which our Lord fpake to them. Dtut. 1.

35. And they were mingled among the nations, and learned their workes : 36. and they ierued their culptils : and it became a feandal to them. Indici.

37. And they immolated their Tonnes, and thei daughters to diuels.

58. And (x) they lhed innocent blood : the bloud of their fonnes and of lu .c')' their daughters, which they facrificed to the culptils of Chanaan.

(x) Some fewes offered thefe noft cruel, vnnatural, and abominable facrifices; ilerc. ip. perhaps in the times of lodges, when they were mingled with idolatrous people, and ferued their Gods. Xud. t. v. 11. c. j. v. fi. But it is more expreile aiter L Jauids time, wlicof hcher prophecieth , and was verifed by Achas. «. Reg. 16. V. 3. and by Minifies. 4. Reg. it. v. 6. AJ^hich with other idolatrie King lofias dffroyed. 4-Reg. ij. v. 1.

And the land was infested with bloud, 39. 8c was contaminated in their workes: and they did fornicate in their inuentions.

40. And our Lord was wrath with tune vpon his people: and he abhorred his inheritance.

41. And he deliuered them-into the hands of the nations : and they that hated them had the dominion of them.

42. And their enemies afflicted them, and they were humbled vnder their hands: 43. he did often decline them.

But they exaiperaxed him in their counfel : and they were humbled in their iniquities.

44. And he (y) law when they were afflicted: and he heard their prayer.

(y) God refpected them with his merciful eye, and gaue them grace to repent.

45. And he was mindful of his teftament: and it repented him according to the multitude of his mercie.

46. And he gaue them into mercies in the fight of al, that had taken them. (

(z) Here the Pfalmift concludeth both the hiftorie and prophecie of this l'fahme, with prayer and praife, as foloweth.

47. :: Saue vs, o Lord our God : and gather vs out of the Nations.

That we may confeffe to thy holie name: & may glorie in thy prayfe.

48. BlefTed be our Lord the God of Ifrael from cuerlafting vnto euerlafting; and al the people fhall fay : Beit, be it.

:: Auerie fit prayer in time of schifme.

## ANNO TATIONS,

### PSALME CV.

io. *He reJeemeJ them.* ) What price ( or ranfom) faith S. Auguftin, was giuen in this redemption ? Or is it a prophetic , that this was done in figure of Baptifme, where we are redeemed from the hand of the diuel by a great price , which is the bloud or Chrif? Whereupon it was more conueniently figured , not by what fea fbecuer , but by the red fea : For bloud hath red colour. And touching the effe'Sof Baptifme deftroyingal former finnes , he reacheth in the-exposition of the next' Pfalmcfand either die fame holie father , or fome other good authour, Ser.' 41. de tempj that as the Ifraelites pafid fafely through the red fea, and al the Aegyptiant going in with them were drowned : fo the baptifed arc faued in the waten of Baptifmc, and al their finnes arc deftroyed.

The red fea  
a figure of  
Bapuf-nc.

Al former  
finnes deftroy-  
ed in Bap-  
tifinc.

### PSALME CVI.

*igeine the Pfalmilt muiteth al men to render thanfes to God for their deliuerie from dangers, or etuis in general: ^Particularly from dangers in lowney, | o. in* <sup>z cnc<!</sup> *prijon or captmitie, i~ in fichnes fpiritual and corporal, z^m nauiganon, j j. |a] men,* *deicribing the changeable coxrfe of things in this tooorld, }Sre fpecialiy of mens |* *fates-, ^z. foral whico thei uft Toil praife God.*

Alleluia.

1. /—'O n tesse (a) ye to our Lord, becaufe He is good: becaufe his mereie is for euer.

(«) Praife God by confeffing his-mercicjprouidencejantjdgoodnes.

2. Let them fay that are(t)redeemed of our Lord, wnom he redeemed out of the hand of the enemie: and out of the countries he gathered them:

(b) God of his mereie promifed the Kedeemer of mankind freight after Adams fai;

j. From (c) therifing of the funne, and the going downe: from the north, and the fea.

(c) Which redemption was intended for ai, & faileth not of Gods part in anie, but of mans owne wilful refilling to be duly penitent, and to keep Gods precepts.

4-They (d) wandered in the wildernes, in a place without water: the way of citie for habitation they found not.

(d) Literallv of fuch as wander in this world , hauing no fctled place to dwel in: fpiritually of al mankind after his fai.

5. Hungrie and thirftie: their foule fainted in them.

6. And (e) they cried to out Lord when they were in tribulation and he

## ----- THE BOOK -----

deliuered them out of their neceilities.

(r) Wiicuoieucr they cal vpon God, he helpelh them, as is beft *for* their fpiritual health.

■7. And he conducted them into the right way : to goe into a citie of habitation.

8. Let (f) the mercies of our Lord confeife to him: and his meruelous workes to the children of men.

(f) Al Gods benefits, which are of his mercie, not of mans deferiate iuft nutter of praifing God.

9. Because he hath filled the emptie foule and the hungrie foule he hath filled with good things.

10. Them that fate in darknes, and in the shadow of death : bound in needines, and yron.

11. Because they (g) exasperated the words of God : and they prouoked the counfel of the Higheft.

(g) Calamities in this world are commonly inflicted for finnes.

ix. And their hart was humbled in labours: they were weakened, neither was there anie to helpe.

xj. And they cried to our Lord when they were in tribulation: and he deliuered them out of their necefsities.

14. And he brought them out of darknes, and the shadow of death: and brake their bonds afunder.

15. La the mercies of our Lord confeife to him: & his meruelous workes to the children of men.

16. Because he hath deftroyed the gates of braife: and the barres of yron he hath broken.

1y. He hath receiued them out of the way of their iniquitie: for they were humbled for their iniuftices.

18. Their foule diu abhorre al meate: & they approched euen to the gates of death.

19. And they cried to our Lord when they were in tribulation: and hede-liucred them out of their neceilities.

ao. Hefc this word, and healed them: and deliuered them out of their deftruirions.

ai. Let the mercies of our Lord confeife to him : & his meruelous workes to the children of men.

2a. And la them facrifice the facrifice of praife: & shew forth his workes in emulation.

jj. They that goe downe into thefcain ships, making trafike in the great waters.

a4. They haue fcen the workes of our Lord, and his meruelous things in the depth.

a5. Be layd, and the blaft of the fiorine ftood; and the wauesther of were exalted.

ab. They afcend euen to the heauens, and they defcend euen to the depthsu their foule pynd away ineuils.

a7. They were troubled , and were mowed as a drunken man : and ai  
their wifdom was deuoured.

1.8. And (6) they cried to our Lord when they were in tribulation, and  
he brought them out of their neceities.

Ch) As before inthe \*. i ; and ly. verfes.

iç. And he turned his forme into calme: & the waues therof were quiet.

jo. And they reioyced becaufe they were quiet: and he conduced them  
into the haucn of their wil,

ji. Let(i) the mercies of our Lord confeffe to him : and his merueknis  
workes to the children of men.

(i) This verfe alfo is fo'tre times in this PGIme.v.X. rt.n. and y i. to admonish  
vs, that as there is one meanestoe scape from al dangers by crying to God, as v. 6.  
rj. iy. and 18. with mourning and penance: fo there is one caufe of prUfc and thanks  
for our deliuerie, which is Godsmercie and grace.

ji. And let them exalt him in the Church of the people : and the chayre  
of the ancients let them praife him.

jj, (4) He turned (I) the riuers into a defen : and the iffues of waters  
into drinefle.

( God to shew fometimes his power, alfo to benefit fome^md to punish others,  
changeth the accuftomed courfe of things, and fates v f men , at his diuine plcafurc,  
as here the Royal Prophet reciteth fotnc examples. And fome others are recorded in  
diuers times and places. (I) No doubt much change was made io the earth by Noes  
hood. And maniethinke that the land of Chanaan was made more fruitful in the  
time of the lewes inhabiting , and now is more barran againe.

j4- 'Thc (m) fruitful land into afait ground, for the -malice of them that  
inhabite it,

(m) He alludeth to the countrie about Sodome and Gomene-, which was moft  
fruitful, and moft plcafant, Gen. J. v. io. but shortly after was burnt with fire and  
brirafton, Gen i v. v. >4. fubuerted, and turned into a dead and fait fea.

j5. He turned xhc defen into pools of waters : and the land without  
water into iffues of waters,

j6. And he placed the hungrie there , and they built a citie of habi-  
tation.

jiy. And they fowed fields and planted vineyards: and they made fruit  
(») of natiuitie.

(nj Made abundance of fruit to grow.

j8. And he bleffed them, and they were multiplied exceedingly : and  
their beafts he leffened not.

jp. And (o) they were made few : and were vexed by the tribulation of  
euils, and with forow.

(") Againe fome countries punished for fiimes.

40. Contempt was powred out vpon Princes: and he made them wander  
where was no way, and not in the way,

41. And he (/>) did helpe the poore out of pouertie : and made, families  
as iheep.

(f) An other change in releeuing the poore being humbled.

41. The iuft (bailee, and lhal reioyce: & aliniquitie ihal ftopher mouth.

4j. Who is wife and wil keepe thefe things si anu wil vnderltand the mer-  
cies of our Lord? \_\_\_\_\_

## PSALME CVU.

Dauid fingeth  
prayfes for  
benefits re-  
ceiued.

The 8. key.

*Theroyal Prophetpromifeth,^ .jend rendereih praijes to God,y.forbii deliuerie  
from troubles,andaduMcementintbe/ynngdom,Ipraying Godfld to helpe  
mans infirmitie.*

A Canticle (4) of Pfaimeito Dauid himfelfe.

(a) This Pftlmc was fong with iuftruments beginning the mufike and voices  
folowing.

The farmer  
part of this  
Pfalme to the  
7.verfe,isthe  
fame in fenfe,  
and almoftin  
words, with  
lthe Litter part  
iofthe *ri.* from  
thci.vctfc.

**M**Y h a r t is readie, o God, my hart is readie: I wil chaunt and **PA is.**  
wil fing in my glorie. **-U.8.**

j. Arifemy giorie,arifepfalter and harpeil wil arile early.

4.I (A) wil confeffe co thee in peoples , O Lordrand I wil. fing to thee (c)  
inthe Naions.

. fi) King Dauid fubdued nor only fome parts of Chanaan, not fubieit to thelewes  
**before) 1.Reg.** ff. I. Par. 17 .)but alfo brought the Philiftiims, Moab ires, Ammonites,  
Idumcans, Amalechites, the Kings of Soba, Syria, & Emath, to pay tribute. i. Reg^ i.  
Par. i8. -fc) Yetal thefe victories & conquefts-were but a figure of Chrifts power and  
dominion in al nations. And therfore the reft of this Pfalme, by S. Auguftin & other  
fathers iudgement, was rather prophetically vttered by Dauid, inthe perfon of  
Chrift, St more perfedly performed by Chrift in his Church, then hiftorically auerred  
of Dauid himfelfe.

5. Becaufe thy mcrce is great abouethé heauens:& thy truth cuento the  
clouds.

6. Be exalted aboute the heavens o God, and thy glorie outr al the earth : **PA-**  
7. ;; that thy beloued maybe delivered. **»-7-**

:: The reft of  
this Pfalme is  
the fame with  
the latter part  
of the y». from  
the 7.verfe.

Saue with thy right hand, .and heare me-. 8; Godfpake in his  
hohe:

I wil reioyce , and wil diuide Sichem, and I wil meafare the vale  
of tabernacles.

9. Galaad is mine-, and Manaffes is mine : and Ephraim the-proteâion-  
of my head.

ludáis my King.- ro. Moab the pot of my hope.

Vpon Idumea I wil extend my shoe : the ftrangers arc made my  
freinds,

ii. Who wil conduit me intera fenfed citie? who wil conduâ me into  
Idumea;

12. Wilt not thou, o God, which haft repelled vs, and wilt not thou  
goe forth, o God, in otrr hofths?

ij. Giue vs helpe out of tribulation : becaufe -mans faluation- is  
wayne.

## OF P S A L M E S.

14. In God weshal doe strength; and he wil bring our enemies to nothing.

## PSALME CV in.

*Chrif ( by the mouth of Daud jretjuefeth of God to be tuftly declared innatent, and his enimies punished, 6. particularly describing ludas the traitours malice, 11. and his ovme temporal affliions: 16. prayetb^o. and praifeth God for his diltuerie.*

Chrif perfected & his enimies punished.  
The key.

I. Vnto the end, a Pfalme of Daud.

God conceale not my prayfe: becaufe the mouth of the inner,  
and the mouth of (i) the deceitful man is open vpon me.

(4) The Words of Chrif. (4) The Pharifees and Herodians (Mat. 11. > 'with their mouth acknowledged Chrif a true fpeaker, & a teacher of the way of God in truth, therby to draw liim into danger, and loghead his blond.

j. They (c) haue fpoken againft me with deceitful tongue, and with words of hatred they haue compared me.: and they haue impugned me without caufe.

(c) At other times they accufed him of great crimes, laftly of treafon againft Cefar.

4. For that they should loue me, they backbited me: but I prayed.

5. And they fet againft me euil things for good: and hatred for my loue.

6. Appoint (J) a (inner ouer him: and (e) let the diuel ftand on his right hand.

(d) A prediaion that ludas would not make recourfe to anie good counfeller, but complaine of his miferable tormented confcience to the wicked, whogaue him no comfort at all, (e) and fo defpairing, the diuel perfwaded him to hang himfdfe.

7. When he is iudged, let him come forth condemned: and let his prayer be turned into Æne.

8. Let his dayes be made few: and let an other take his (I) bishopricke.

**K 16.**

(I) The office of Apoftleship.

9. Let (g) his children be made orphans: and his wife a widow.

(g) The pofteritie or fucceffours of wicked perfecuters proper not long in this world.

10. Let his children be tranfported wandering, and let them beg: and let them be caft out of their habitations.

11. Let the cvfurer fcarchal his fubftance: and let ftrangers fpoile his labours.

12. Let there be none to helpe him: neither let there be anie to haue pittie on his pupils.

17. Let



13. Le: his children conic to dcfruaïon-.in (fc) one geueration let hsi his name be cleane put out.

(h) Arch-heritikes that dcuife new opinions,are shortly forlaken,their folowers ftill coining new heresies oftheir ownc,differing from their Life mailer.

14. Let the iniquitie of his fathers returnc to memorie in the fight of our Lord: and let not the finne of his mother be blotted out.

15.' Let them be before our Lord alwayes, and let the memorie of them perish out of the earth : 16. For that herc membred not to doe mercie.

17. And he perfecuted the poore , and needie man.and the compunft in hart to kil him-.

iR. And he (j) loued curfing, and it shal cometo him: and he would not bleiling,and it shal befar from him.

(»j Let them obfue this,thac vfe mote fwearing and blafpheming , then praying or meditating.

And he put on curfing as a garment, and it entred as water into his innet parts,and as oile in his bones.

19.Be irto him asa garment, wherwith he is ceucrd :and as a girdle, wherwith he is alwayes girded.

10. This is the worke of them that detradd from me before our Lord: and that fpeake euils againft my foule.

at. And thou Lord, Lord, doe with me for thy names fake.-becaufc thy mercie is fweete.

Deliuier me z a.becaulê I am needie and poore : and (4) my hart is tronbled within me.

(N) thrifts fonie was pen fine when he prayed in the garden, and he did workes of penance for our finnes al his life.

ij.As a shadow when it declineth,atn-I taken away': and Lam shaken as locufts.

14. My knees are weakened with-failing: and my flesh is changed by reafon of oile.

15. And I am made a reproch to them.-they faw mt T and wagged their heads. -

z6. Help me, o Lord my God : ( I ) fane me according to thy merde.

(1) He prayed alfo for his refurreitron, and glorification.

ay. And let them know that this is thy h\*nd:& thou, o Lord, haft done it.

18. They wil curfe, and thou shaft blefscdet them that rife vp againft me be contounded: but thy feruaithal reioyce.

29. Let them that detrâ from me, be clothed with shame: and let them be couered with their confufion, as w-ith-a (m) double patched doke.

(my w-ithal-poffible confufion.

jo. I wil confeffe to our Lord wcediugly with my mouth : and i; the midde of manie I wil praie him.

31. Becaufe he hath ftood on the right hand of the poore, that he might laüemy fouled xom the perfecutors.

## SALME C I X.

*CvriFt rifing and afzēndin\* into heauen fitteti) on toe right bandofGod: 1 le- 'Cl-yfts exil  
ginning tn /eruQlem retgneth intbe Churchofthe whole earth: q.yjeth ike 'i-y  
PnefooodofMelcbifidecbs order to the end oftheworld. 6 ^fnd shalmdoe i  
theworld.*

j.&pfalme of Daud.

*Ha. it.* **O** V R (4) Lord fayd (J) to my Lord: Sit on my tight hand : (c) til  
*i>tn. i.* l make thine enemies, the foot-ftole ofthy irete.

*I.'Cor.* (\*)God the Father/ b ) To God the Sonne,the Lord of Daud.and of->l mankind,  
yet the fonneof Dau'd,according to his humanitie.(r) He limitcth not the time,but  
**iC** 10. excLideth altimejvherin the enemie might imagine, that Chrifs kingdom should  
'ceafc.-ligni tying that Chrift shal reigne , til al h:s enimes befubdued , mudi more  
afterwards inai eternitie.

j2. Our Lord wil lend forth the rod ofthy ftrenth from Sion : rule  
thou inthe middes ofthine enemies.

fd) The Church of-Chri ft beginning inlerufalem on whitfunday , the fiftrday  
fromhis Resurrection,continuerà euermore. .

\*3. Withthee (e) thebeginning in the day If) ofhfy'ftrenth tin (g) the  
ibrightnesof holiethings: :rom the wombe(b) before the day itane I !  
began thee.

(e) Thou shal haue principahtie, f f) in the day of thy power.!: conqneft,a.-d l  
tiling jrom dcath.jg In excellence ofholiefpirituall myfteries and graces : (h, he  
caufe I God the Father, ofmy fubftance began thee God the Sonne in eternitie.The  
fame which Micheas faithfe. y.v.t., His coiningforth from the beginning,from the  
idays ofeternitie.

*H'b J.* 4-OurLerd (i)fwere,and it shal not repent h:m:Thou art "aPaieft (4)  
for euer " accordingto (I, theorderof Nicichfidecb.

(<)God moft firmly,and vnchangeably affirmed : that thou (Chrift ov.r Meifas) l  
art not only a King,bur alfo aPriest/k) not for a time , as Aaron was,but for euer,  
(n) neither ofAarons order,but according to the order of Melchisedec.

5. -Our Lord on thy righthand (m) hath broken Kings in the day of his  
wrath.

(>) Kings that foratimes perfecute C'nriftians,arefubdued with other people to j  
Chrift.

6 He (») shaliudgt in nations,he (0) shal fil ruines,he (l>) shal crush the  
heads in the land of manie.

(n) He shal indge and punish the incredulous people, fo) make great daughters  
amongft thofe thatrefit : fp) and bring l rinces with their populous kingdoms to  
nothing.

7. (e) Of the torrent in the way he shal drinke: (r) therfore shal he exalt  
thehead.

f^JHe shal in them ne time ( and alfo his beft feruants )' fuffer much tribulation  
in this life (r) and dor die fame be highly exalted in life euerlafting.

## ANNOTATIONS.

## P SALME CIX.

Christs Priest-  
hood tor euer  
both in fun-  
cion and in  
eternâ.

«.»>/ *Priestfer tuer* ) Inc W'o refpeô's Chrif is a Priest for euer in that from the first iuftmt of hi» Incarnation he was ,and remaineth a Pr.eft,now alfo in heauent and al other Priests are his miniftcrial Vicars, not in eccclours. So that al Priestlie functions, which they doc, he by them doth the fame, as the principal Priest. Whereupon faiths. *Paul i. Cor. 4. )* Solet a man thinke of vs as of the ministrs of Chrif , and dilpenfers of the myfteries of God. Secondly *thrift* dayvoffenng Sacrifice by the hands of his Priests, doth continually pacific Gods wrath, in behalf of those sinners, for w'ho in it is duly applied , euentothend of the world. Whereas the Priesthood of Aaron, and of al othersân the old Testament , ccaused by their deaths, both in the .office, and in the effecti.

[Thercfem-  
bl.ince of  
Thrifts and  
Melchifedech's  
Priesthood.

4-eyfcoording to the order of *Melchifedech* ) As Melchifedech, King of peace and iustice, without father, mother, or genealogie exprest in holic Scriptures , or thciwif known to the world, was Priest of the Higheft , offered bread & wine, an vnbloudic facrifice, communicating wih both Chanancites and Hebrew es, blefied Auraham, and tooke tithes of him & his subieds : fo Chrif the true King of peace & iustice, W'ithout father of his humanity, without mother of his THuinitie, the Sonne of God, of ineffable genealogie, borne of a Virgin in his humanitie, the Priest of God , offereth Sacrifice ( nor only bloudie on the Greffe, but also vnbloudic in the formes of bread and W'ine, continueth the same by the minifterie of other Priests, maketh al nations partakers thereof, blefeth them and recciue them al dutiful & religious seruiceas of his subicits.

## PSALME CX.

Graces giuen  
torne Church?  
I he 6. Key.

*Praise of God for benefits, 4. especially for the B. Sacrament of the Eucharif, 6. with other graces imparted to the Catbolike Church,*

Alleluia.

This Psalme  
in the Hebrew  
is composed  
V itheuerie  
s'crfand mid  
die of verfe,  
beginning  
w ith a distinâ  
letter, in order  
of the Alpha-  
bet.

I. I Wil confedero thee, o Lord, with al my hart. - in x) the counci of the  
•\* iust, and (i) the congregation.

Iw il praise God both in secret for difeharge of mync owne conference. \$(i)  
and in publike foredification of others.

a. The workes of our Lord are great: exqui(ite according (c) to al his  
wils.

(e) Gods wil is the whole cause of al his workes.

3. (d) Confeftion and magnificence his worke : and his iustice conti-  
nued! for euer and euer.

(d) Eucric worke of Ills is praise-worthy and magnificai.

4. He hath made fe) a memorie of his meruelous workes; a merciful &  
pittiful Lord; 5. he hath giuen (f) meate to them that feare him.

(r) God

## OF PSALME S.

*ffff*

**G**od hath left onemoft fpecial and beneficial memorie of al other benefites, liisownebodieand blood, in memorie of his Pafsion , ardour redemption , *(f)* the fpiritual foodc and Tuftinar.ee ofal the foulet that rightly feare him.

He wil be mindful for euer of histeltament : 6. *(h)* the force of his workes he wil shew forth to his peoples;

Ofhis promife to conferee his Church perpetually, *(fc)* The powrabie operation ofhis death , and of al his myfteries.

**T**o giue them the inheritance of the gentils: the workes of his hands truth and iudgement.

8. Al his commandments'«) arefaithful: confirmed for euerand euer, made in truth and equitie.

*(»)* Gods commandments doe iustifie al that keepe them.-

9. He fent *(l^)* redemption to his people : he commanded his teltament for euer.'

*(l)* He alcroftiais mercie redeemed man, that he might be able to keepe his precepts.

Holie and terrible is his name :-io.*(Z)* thefeareof our Lord is the beginning of wifedom.'

*(l)* Beginning with feare of God ,bringeth at laft by other degreesto truewifdom, which two are the firft and laft o. thefeuen giftsof theHolie Choft.

11. Vnderitanding isgoodto al that doe n;hisprayferremainethor euer and euer.

## PSALME CXI.

*True happines confittfeth infearing Gtrd keeping hit commandments ,5. and » doing worses ofmerae. 10. The contrarie br.ngetiitemifene.*

The meanes  
tobeh appiè  
The 7. key.

Alleluia, *(4)* Of the returne of Aggeus and Zacharie.

*(a)* The Septuagint Interpreters added this mention ot Aggens and Zacharie, returning from captiuitic, to fignifie that this Pfalme was very proper. & mette to be cõmended to the ptxrple at that time, wherby they might learne , that their finne. were thecaufeof their captiuitic,-and ofal their mil'eries; and it they-defired ternporal or fpiritual profteritic , they muft-obfesue the meanes here preferiteci to< obtayneehc fame.

i. **OL e ssiD** is the man that feareth our Lord : *(b)* he shalhaue  
U great delight in his commandments.

*(I)* He thatfincerely feareth Godpril take great de.igbt in keeping his command-  
ments.

z.*(c)* His feed shal be mightie in the earth: the generatio of the righteous  
stai oc bleffed.

*(c)* So doing he and his shal profter.

3. Glorie 'and riches in his houfe : and hisiuftice abideth for euer!  
and euer.

*(d)* The iuft shal not only profter in this world but alfo in the next.

4. *(c)* Light is rifen vp in darkenes to the righteous : he is merciful,,  
and pitiful, and iuft.

f«) God wil alfo comfort the iuft in tribulations.\_\_\_\_\_

This F Lime is  
alfo compofed  
by the Alpha,  
bet , as the l  
next before.

# 1^7 \_\_\_\_\_ THE BOOK. \_\_\_\_\_

5. Acceptable is the man, that is merciful and lenient, that (j) illaidii"- !  
porchis words in lodgement: 6. Became he ihal not be moued for euer. !  
( / ) That shal giue difrectand rehollóme counfel to the afflicted.
7. The iuft iiii be in eternal memorie : he ihal not iearc at the hearing  
of euil.
8. His hart is readieto hopcinonr Lord, his hart is confirmed:
9. he fnal notiae moued til he looke ouer his enemies.
10. He deftributed , he gaue to the poore : (r) his iuftice rcmaineth for  
euer and euer, (l>) his home ihal be exalted in glorie.
- (g) Workes of merde are alfo called iuftice, becaufe they concurre to mans iufti-  
fication, (h) and to his faluation.
11. The (inner ihal lee, and wil be angrie , he ihal gnaili his teeth and  
pine away : the delire of iinners ihal perish.

## PSALME CXI.

(Gods proui-  
, dcncc.

■ The j. key.

*God is to he praifed, Vfhó being high, regurdeth and prouideth for the needie in  
this World.*

Alleluia.

- I. -psR Ay s e our Lord ye (4) children : praife ye the name of our  
X Lord.  
At Gods fcruants.
- a. Be the name of our Lord blefled, from henceforth now and for euer;
5. From theriing of the funne vnto the going downe, the name of our  
Lord is laudable.
4. Our Lord is high aboue al nations, and his glorie aboue the heauens.
5. Who is as the Lord our God, that dwelleth on high, 6. and beholdeth  
the low things (J) in heauen and in earth?
- (b) In refpect of God al creatures are cloxr, though they be in heauen.
7. Raifing vp the needie trotn the earth, and lifting vp the poore out of  
the dung:
8. (c) To place him with Princes, with the Princes of his people.
9. Who maketh the (¿J barren woman to dwel in a houfe, a ioyful mo-  
ther of children.
- (cj Sec the example of Iofeph fo aduanced. (d) of Sara, Rebecca , Radiaci, and  
other v emeu made fruitful.

PSALME CXIII.

*For die meruelous pafhlge of ifrael sut of Aegypt, 5. tilt reifia, thè riuèr of ior dan, -j. and the hdsgrutng them place , 8. the roefsyèalding d em vater, 9. God, not themielues, is to bepraifed. 11. idols and idolaters are vaine , and shal be confounded.i f. The faithful truji tn God.io. are bleffed, and for euer praife God.* The meruelou: paffage of Ifael from Aegypt. The 4. key.

Alleluia.

I. t N the corcmng forth of Ifraelout Aegypt: of the houfe of iacob Ifrcm (4) the barbarous people.

(4) People of falfc religion counted barbarous, efpecially fochas alfo perfecute the true Religion ; for otherwife the Aegyptians were both ciuil in manners, and learned in manie fcienes.

1. (t) lewrie was made his Canòrification, Ifrael his dominion.

(k) The people of lewes were more notoriously renowned in the world from the rime of then deliucric out of Aegypt, for the peculiar people , whom God fanfti- ued, & in whom, as in his ele&ed enheritance or dominion , he dwelled and reigned, j. The fea faw, and (d) fied ; Iordan (ej was turned backward.

(cj) The Pfalmift writing in verfe doth often deferite things in poetical manner, ("dj when the Ifraelites went forth of Aegypt, (i) when they entred into Ghanaan, but more truly then prophane poets: for that in very deed alxrcatures , otherwife fer. ilcs, as the fea, doe in a fort teele the power of their Creatour , & obey his wil.

4. (y) The mountains leaped as rammes : and the litle hils as the lambs of sheepe.

(f) Either there was an earthquake, or fome other moung of hils, not mentio- ned by Moyles . or els the Pfalmift fpeaketh of the rocks of the torrents, which bowed, that the Ifraelites might reft in Ar, and he in the borders of the Moabites, Num. n. v. 1 f.

\$. (g) What ayleth thee o fea that thou didft flye : and thou o Iordan, that thou waft turned backward.

(g) By the figure Apoftrophe he fpeaketh to the fea, riuèr, and hils : v fing alfo Profopoeia, as if fenfles things vnderftood , and should anfw er.

6. Ye mountains leaped as rammes, and ye litle hils as the lambs of sheepe.

7. At the face of our Lord was the earth .moued, at the face of the God of iacob,

8. Who turned (t) the rocke into picòles of waters , and ilcnie hil into fountaines of waters.

(4\*) An other miraculous benefite , that rocke yealded them water in thcir necef- fitie.

\* Not to vs o lord, Not to vs : but to thy name giue " Here fome the glorie. ebiew

10. For (i) thy mercie, and (If) thy truth ; left at any time (/) the Gen- Kat, alns bc- ginn canotht tilis lay : Where is thir God. Praime but

by thccohc-  
l-enee of the  
l natter Saint  
l Augufine  
lpro'ieih that  
lf is but one  
H'fjlme, where  
ll. shewed that  
j' lerrue inni-  
libleGod is  
ll nownen by  
fuch wo. kes  
is are here  
recited : and  
cantr.iriwife,  
that the gen.ils  
idols are not  
Gods /becaufe.  
they arc made  
offilucr, gold,  
or other  
matter, by  
mens hands,  
hailing refem-  
blance of li-  
uing things arc  
altogether  
fenfles.

(>j Thou didft al this. oGod . of meerc mercede towards thy people : ( k . ) forth?  
truths fake, feeing thou didft promife to protect them : ' l ) that the Gentils should  
not takcocaicon to blafphmc.

it. But our God is in beauen : he hath done al things what foeucr he  
would.

ii. "The idols of the gentils are filucr, and gold , the workes of mens  
hands.

ij. They haue mouth., and dial not fpeake: they haue eies, and ihal  
not fee.

14. They haue earcs, and ihal not heare : xhey haucnofthrcils and ihal  
not fmcl.

15. They haue hands, and shal not handle : they haue fecce , and lhal  
not walke: they shal nor crie in their throtc.

16. (m) Letxhem that make them become like to them; and al that.haue !  
confidence in them.

(Cm) This is a iuft prayer ofthe reloas , conforming their defires to Gods wil. But .  
if.God giucidolaters grace to amend . then al the iuft wilalfo reioice in their con-  
uerlion.

17. (n) The houle of ifrael hath hoped in our Lord : he is their helper  
and their protecteur.

(n) Though manic lewes fel to idolatrie, yet there alw.tues remained fomanic in !  
Gods true feruice , that ttmight ful be truly faid : The houfe of Ifrael hath hoped !  
in our Lord, as is hereauerred.

18. The houfe ot-Aaron hath hoped in our Lord: he is their helper and i  
their proteñour,

to. They that Rare our Lord haue hoped inour Lord : he is their helper  
and their protedtour.

10. Our Lord hath been mindful of vs: and hath blcifed vs.

He hath blefcd the houfe of Ifrael.: he hath bleifed the houfe of  
Aaron.

a l. He hathblefcd al that feareour Lord, the litle with the great.

z z. Our Lord adde vpon you: vpon you, & vpon your children.

23. Biefcd beyou of-our Lord, which made heaven and earth.

14. (ojThe hcauen of hcauen is to our Lord : but (j>)the earth he hath  
giuenro the children of men.

(0) This in effect al worldlie poitikesfay in their harts: as it *were* quitting their  
intereft of hcauen to God , (pj) ami contenting themfelues with carthlic poffeile ons,

25. (j) The dead shal not prayfe thee, o Lord : nor al they (rj that goe  
downe into he):-

(y) But when f.ich prophane men arc dead , they make no shew at al of praifing  
God:(rj lor.parting from the earth, .they, defeend intohcl, and-thcre eternally  
blafphemcGod.

26.. but we(y') thatliue doc bielle our Lord, from this time, and for l  
euer.

(I") Contrariwife the iuft, afpiringxo hcauen, which "is the.proper Kingdom of  
God, & \ ling this world as they ought to doe, for a mcanes to afcend into hcauen,  
shalbledic and praife God toje-ueruioec.

## ANNOTATIONS.

## PSALME CXI IL

i». *The I Job > fthe Gentili are filurr and gM.* ) Al Catholike Diuineragrc in this The definition  
 authentical definition of Idolatrie, that is diuine honour giudi to ante creature, of idolatric. ■  
 as to God. Of the diuers fbrts also of Idolatrie the ancient learned Doitours haue I  
 written much. Namely Iustinus Martyr in his Orations against the Gentils, Ter- crTV I  
 tullian in Apologetico, Arnobius Orat, ad Gentes. Laitantius, lib. x.c 17. Diui-i<sup>o</sup> 0 u  
 r.ar. Inilit. and manic others. But molt copiously and profoundly Saint Augnfin,  
 cfpecialy in hh ten first books de Cimate Dei. Into which citour & crime the Aneelshorou- I  
 Piatonists fel, holding that fpiritual invifible created fubfiances ,to vit, Angels re, as Go, j I  
 good and euil, w horn they called Intclligentias feparatas . had diuine pow er, & fo |  
 gane to them diuine honour. Others honour dead men, and fonte before their death, men I lujn, or ' I  
 as Gods, for their notable aies atebued in this life , as Saturne, Iuppiter, Her- 0 I  
 cules, and the -ike. Someycald diuinehonour to metre corporal creatures, liling G'Orroral  
 or without life , as to beafts, and ferpents , the fnnne, the moone , fire , Water, [Crea, urses  
 earth , the whole mtrhineof the world ,as if it were animate, and that wiidittine fen/5], je anj  
 fpirit or foule. Againe .al thefe haue been worshipped as Gods. not only in them- ' w , j lout fenfe I  
 fellies but also in tlwirImages. But to omite other diuetfiies, the moft grofle forte Images of lalfc I  
 of aljis the Idolatrie which the Pfalmift here deferibeth, when Images made by Gods II  
 mens hands arc immediately honoured as Gods in themfclues. for fitch Gods the fnu <es them- 11  
 Gentils had , and of them thę Prophet here fpeaketh. Comparing thefe vifible fclues reputed I  
 fenfles imagined Gods, tiththeone eternal inuifible God , who is made notorious Gods '  
 by his diuine confpicuous workes, wheras thefe idols, by I ow much they aie more  
 vifible, fo much more they arc contemptible : becaufe being fashionedw ith mouth,  
 eyes, earet, nofe ,hands ,feetc , throtc, and other members , they ate altogether  
 fenfles, not able to fpeakc with their mouth, and therin more bafe in nature then the  
 men that madetheni; nor able to fee, heare, fmel .taift, fecle, towalkc, toanoue,  
 nor to eric ,al which beafts candoe. And therefore tltofe that make them., or, haac  
 confidence in them ( as the Prophct there fignifieth tl tat fonte haue, v. 1<. J arc moft  
 abfurde ; becomming lake to the fame idols., in their vnderftanding and internal  
 cogitations , as thefe idols are void of external fenfe. And al Idolaters are moft  
 wicked, giuing diuine honour to anie creature , & arc therin fcruants of diucls: |  
 Whether they immediately .honour diucls , as when forcerers and witches, making And feruants  
 pail with the diuclL adore him , and he for the fine doth fome thing which they ot diucls.  
 demand . or that they honour feme other creature, wherin by the diucls falfe per-  
 fuafion, they thiukethere is diuine power Both which waits diucls vfurpe Cods |  
 honour: and therfore the fame prophet faid in an other Pfalme : Al the Gods of  
 | Gentils are diucls.



## PSALME CXIII.

A prayer, with *Toe prayer of a lufiman in tribulation, Tottb confidence am*  
 praife of God. *God.*  
 The 7. key.

Alleluia.

- i. T (*a*), haue loued, becaufe our Lord (*l*) wil heare the voice of my  
 J-prayer.  
 (*a*) I am induced to loue God, (*b*) becaufe he alwayes heareth my prayers.
2. Becaufe he hath inclined his eare to me: and (*c*) in my dales I wil  
 inuocate.  
 (*c*) So long as I shal liue.
- 3.. Thei rowes (*d*) of death haue compained me: and (*e*) the perils of  
 hel haue found me.  
 (*d*) When I erred like a ftray sheep from thee, the paines of death, (*e*) and the  
 danger O/hel tormenes, both due for finne, inuironed me, and I was not ware  
 thereof.
- (*f*) I haue found tribulation and sorrow: 4. are I (*g*) inuocated the  
 name of our Lord.  
 (*f*) But by tribulation falling vpon me, I came to know my dangerous estate:  
 (*g*) turned to thee: and prayed as foloweth-  
 O Lord deliuer my foule: 5. our Lord is merciful, and iuft, and our  
 God doth mercie.
6. Our Lord keepeth litte ones: (*i*) I was humbled, and he hath deli-  
 uered me.  
 (*h*) Afflicted with tribulations.
7. Turne my foule into thy rest: becaufe our Lord hath done good  
 to thee..
8. Becaufe he hath deliuered my foule from death.-mine eies from reares,  
 nay fette from Aiding.
- 9/ I (*f*) wil praise our Lord in the countrey of the liuing.  
 (*s*) I wil endeauour to please God, in the congregation of those that liue here in  
 grace, and in his glorie.

## PSALME CXV.

*ut iust man acfnoledging that ^initial life begmnetb byfaith , and bypubliee* Thanks-  
*profefion therof, 4. gratefully accepteth of Chrifs Redemption , .5. dedicatelb* pjuing for our  
*hit life and albe hath to Godsferuice.* kcdeimer.  
 The j-kcy.

Alleluia.

1. T(x) believed, (c) for which caufe I fpake : but I (c) was humbled This in the  
 I exceedingly. Hebrew'is  
 (a) I believed that God would helpe me : (i) therefore I freely profelled that I joynd to thd  
 trailed in him. Forthen indeed faith is pencil, when we confelle with mouth, that I Gime  
 which we believe in hart, (c) I was vehemently afflicted in tribulations. before.

2. I laid d) in mine excelle : Euerie man is a lyer.

(d) In the middes of my great affliction I profelled, that al mans helpe is vaine, !  
 falfe, deceitful, and drefteue, and therefore our truſt muſt be in God only.

3. What (e) ihal I render to our Lord , for al-things that he (/) hath  
 rendred to me?

(e) Confidering that God hath not only giuen, and beſtowed manie great bene-  
 fits vpon me , and aī mankind, but alſo hath rendred good for euil, mercie for our  
 finnes, we hauing rendred euil for good : what now ſhall render, ſayth a true peni-  
 tent, for al that he hath thus rendred to me, deferuing foel ?

4. I (?) wil take rhe chalice of faluation : and (fe) I wil inuocate the  
 name of our Lord.

(g) Seeing I am not able to render any thing worthy of Gods favour to me , yet  
 I wil doc that I canti wil gratefully accept his great benefit, the cup of chrifs pauion,  
 which he drenke for mankind, "b; and wil praife , and cal vpon his nani:.

5. I wil (i) render my vowes to our Lord (/; ) before al his people?

6. (/) precious in the light of our Lord is the death of his Saints.

(b) I wil pay voluntarie vowes, ( 1Q f°r Gods glorie , and edification of others  
 fl, yea I wil offer my life, and fuffer death , when Gods glorie ſhal require it, in  
 whoſe fight the death of Saints is precious, and moli highly eftcemed

7. O Lord becauſe (m) I am thy feruant: I am thy feruant, and (n) the  
 fonne of thy handmaid.

(m) Alwayes vnderſtood, that ſuch as fuffer perſecution, be in good (late of their  
 fouls, the true ſeruant of God, (n) the children of the Church his handmaid.

Thou hañ'(o) broken my bonds: 8. I wil iacrifice to thee the hoir  
 of praife, and I wil innocate the name of our Lord.

(o) Deliuered me from captiuitie of finne.

9. I wil render my vowes to our Lord in the fight of al his people : 10. in  
 the courts of the houſe of our Lord, in the middes of (f) thee, o Ieru-  
 ſalem.

In the Church of the faithful.

## PSALME CXVI.

l  
( 'i-ifthi ten- f Go^smtrc'fis l\*r£ely extendedlo al Cemils byChrifl.and hispromijevitbal is  
, nions" ' ; performed to the leues.

The 6. key.

Alleluia.

I.Tj R a y s i our Lord (.a) al ye Gentils: prayic him (b) al ye peoples. fC-rr.iJ  
l ( Not only fome, but al nations or the Gentils: (b) and allcwes( Chrifts Re- ». it.  
l demotion being ab.oundantly fufficient tor abare inuitd to praife God.  
l z. Becaufe ( c ) his mercie is conirmcd.vpon vs:and his (<l) truth remai-  
l iteth for euer.  
(i) Becaufe he hath multiplid his mercie to vs Gentils, to whom he made no pro-  
l mife:(k; and moft truly pcnocmd his promife made to the lewes.

## SALME CXVII.

Chrifft bene-  
ficial Myfte-  
ries arc cele-  
brated by his  
Church.  
The 6. key.

*Faithful people collefled tn the church of Chrifi .-exhorte each other to render  
thanks to God,for their dehueriefromfpirtual and temporal tribulations. l-6.  
Tie Laitie demand participation of Chrifis Myftenes, promifngto^erue him  
duly.ic.,Which the Pafteurs freely impart , and together V"t> the people,  
folemnely celebrate Godspraife.*

Alleluia.

C ONFiffe-ye to our Lord becaufe he is (u) good:becaufe ( I )'his Pfa.  
mercie is for euer. lot.  
l (a) Let ys prayfe God , for his eoodnes, in making vs dfnotliina.oiuing vs manie 106.  
l önchts,(al) and remitting our lincies. if S-  
2• Let Ilrael (c) now iay that he is good :that his-mercie is for euer.  
(e) Let the Church of the new teftament efpecially -confefle his goodnes, which  
hath recciued more mercie and grace.  
J.Let the houfe of Aaron (d) now fay: that his mercie is. for euer.  
(d) Let al theClergie praife God now in the timcof more grace, and of greater  
fpirtual functions.  
4. Let them now fay ( e ) which feare our Lord: that his mercie is for  
euer.

Yea let the whole bodie of the Church, al that feare and ferue God, praife his  
mercie.

5. From (f) tribulation I inuocated our Lord ;and our Lord heard me in  
largenes.

If) As wcl fpirtual as temporal.

6. Our Lord is my hclpertl wil not feare what man can doe to me.

7. Our Lord is my helper; and I wil lookeouer mine enemies.

8. K is good to hope in our Lord, rather then to hope in man.

9. It is good ro hope in our Lo d. rather then to hope in Princes.

10. (^). Al nations haue compafied me; and in the name ot our Lord am I (h) reuenged on them.

(?) Though innumerable oppofe, and endeauourto hurt me (faith the Church , or anie iuft perfon) (fc) yet by Gods power, not by myne owne, I am defended, and they punished. and fo the iuft hath the viitorie. and triumpheth.

11. Compaffing they haue compafied me: and in the name of our Lord I was reuenged on them.

12 . They compafied me as (i) bees, and were inflamed as (A) fyre in thornes: and in the name of our Lord! was reuenged on them.

(») In great troups, and furie, (k; with sharp though short force, and with fpecial noife, to terrific me, but in God I overcame al.

13. Being thruft (l) I was ouerturned to ial: and our Lord («) receiued me.

(l) I was fometimes by vehemencie of tentation declining to finnet fm<sup>^</sup> bur Gods grace al'-fted and ftrnathncd me.

14. Our Lord is my ltrenth, and my prayfetan l he is made m v faluation.

15. The voice ciexul'ation, and or faluation in the tabernacles of the iult.

16. The right hand of our Lord ha h wrought ftrcngth: the right hand of our Lord hath exalted me, '(n) the right hand of our Lord! hath wrought ftrength.

(ny) The fame word (right hand) thrife mentioned, fignifieth the B. Trinine. Alfo ; ( Our Lord) fignitving Chrift in his humanitie, the chief inftrument or God, is here often repeated, to fignifie the (ingoiar efficacie. thcrof.

17. I fhall not die, but fhall liue; and I wil tel the workes of our Lord.

18. Our Lord (o) chaftifing hath chaftifed me : and (p) to death he hath j not deliuered me. j

(o) God chaftifeth his children (p) becaufe he would not that they fhould dye eternally. So he punisheth as a father, not as an enine.

19. (ij) Open ye the gates of iuliiceto me , being entred into them I wil conieit to our Lord; 20. this is the gate ot our Lord , the iuft fhall enter into it.

(y) The Prophet now fpeaketh in the perfon of iuft foules, requiring fpiritual doctrine, and food, (r l) and proinifing to ferue God.

21. I wil contefte to thee becaufe thou haf heard me and art become my faluation..

a.2. (j) The itone, V» hich the builders reiedted; the fame is made into the head of the corner.

(f) An etiidnt Prophecie of Chrift vttered by the Royal Pfalmift , and now confefed by eucric Chriftian, that our bauiour reieéted by the lewes. is neuerthclcs the builder of hi. Church, by ioyning thic two peoples of lewes and Gentils, as two wait into one heufe.

23 This was done by our Lord; and it is meruelous in oure iecs.

24/ rhis is the day, which our Lord made : let vs reioice, and be glad therein.

(ry) God ordayed this acceptable time of grace.

## THE BOOK

25. (T) O Lord fauc me, o Lord giue eood iucccflc :Blcflcd behethttt Ma  
commcth in the name of our Lord.
- (v\ The long ofthe Hebrew children, when Chrift entredicrufalcme with palmes iAci  
of triumph.and ecclamations.
- ! 26. (tv) We hauc blcflcd you of the houfe of our Lordny. our Lord is  
i God, andhc hath giuen light to vs.
- ! (w)Thevoiceof Chrift , andhis Apoftles.and other Ciergieblefing the people  
as they delire.
- j Appoint a folemne day with (x) thickebowcs,euen to (7 ) the home  
i of the altar.
- (x.) This was fulfilled when Chrift was brought with bowes of palme , and other  
l fignes of triumph,from Bethania, (yjthiough the whole cit;c,euenintothe Temple  
and vntotfñc Altar. Mat. it.
- aS. Thuu art my God,and l wil confedero thee :thou art my God, and  
l wil exalt thee.
- I wil contefle to thee becaufe thou haft heard me : and art become  
my faluation.
- 2y. Conteffe ye to our Lord becaufehc is good:becaufe his mefcic  
is for euer.
- ( s.) Gur firft, chiefe , and final dutie is to praife God. v. t. & vit.

## PSALME CX VIII.

! Perfeft iuftice *✕ perpetual recommendation of the [ingular excellendet alfoliete necefiitie, and*  
! is in keeping *eternal heauenhe profite of Gods laro : rotthfrequent affirmions to perfetiion,*  
! (iops lav". *hatred offinne,loue of yertue, andferuent defire to refi in God.*  
! The r- key

## GENERAL ANNOTATIONS

Vpon this CX-VIIL. Psalme,

The obfcnritye' A \$ this Pfalme is the longcft in the whole Pfalter, fo it feemeth to the ancient  
of this uro- | AX Fathers moft profound in fenfe. And fo much the harder to be vnderftood,  
! loud Pfalme | becaufe alfo the very hardnes thcrof lieth hidden , which in diuers other Pfalmcs  
! .inneareth not | and parts of holic Scripture , cafily appeared) <0 the reader. But here the words  
to the vulgar | being cleerc , and the fenfe alfo plaine and e.ifie in fome points of doftrine , yct the  
Header. | more diligence is imploved, the more difficulty is found in fearching the whole  
| fenfe and meaning of cilene word andfentence , with the manner obferued in com-  
| poling it, and the frequent repetition of the fame or like words Al which maturely  
| conflicted caufed that great Clerke , and light of the Church Saint Auguftin, to  
| °mite this Pfalme, when he explicated al the reft. And when at laft he addedalfo  
Aimufiin | 'h's • he wittingly omitted one fpccial difficultie , which he doubted not to be  
differred the | conteyned in the manner of compofing it , not only by order of theHcbrew Alpha-  
explication of | bv: as diuers more Pfalmcs, and fonie other parts of helie Scripture , but more  
ihis Pfalme. | artificially then anie other , the firft eight verfes al beginning with the firft letter  
Omitted to | jAleph; the next eight, with the fécond letter Beth: and foto the laft of thetwoand  
jfeu/ie ene | twentieletters. Or which omifion he vealdcth this only rcafon, becaufe he found  
ifficuitie. |

nothing

# OF P S A L M E S.

nothingfas he humbly afnrmeth) that might properly pertycne therunto. Contemn; At laf: mane  
 alfo exprefly, that w henfoener he applied his cogitations to expound the text it-feif. ti. fermons  
 it alwayes exceeded his habilitie. But finally to fatisfie the often and earneft requeft explication  
 of hisbrethren and frcinds,trufting (asalwaycsyin Gods fpecial helpe, he largely 'Ins>o..  
 expoundeth it, in thirtie two dilinct Sermons.

S. Ambroscalfomoued with like pietie, made two and «lentie Sermons in expo- '\$ Ambrofe  
 fitionof this Pfalme. Affirming in his Prologue, that amongft other Pf.lmes, ,dritte it. fer.  
 efpecially this sheweth how great a matter King Danid was of moral good lite. For ,l)ons VpOn thi  
 al moral dottrine , being of nisowne nature fwccte , yet moft delighcethhc cares, iPfalme.  
 and gently toucheth the minde , being vttered , as here it is, with pleafantnes of King Dauid a  
 verfe , and fweetnes of Cong. Againe whereas this Royal Prophet in manic places orc3t mafter ol  
 of this book powcrthoutfentences of moral Pfalmes or fongs, as bright ftartes, moraldoctrin.  
 that shineand glifter to al the world, here moft excellently he produceth a more  
 fingular mirroure, as the funne , of ful light , burning with meridian heate. And  
 forche profit of al, the better co draw our attentions , to learne that we may,  
 though we can not attaine to al that we would, he difpofed this Pfalme through al  
 the Alphabet tthat as children beginning with the firft letters , make entrance to  
 further knowledge ; fo by the fame beginnings we should lay the firft foundation,  
 and therupon proceede in our fpiritual building .towards perfection in good life,  
 the true feruice of God. Which is yet further infinuated ( as the fame Doftour  
 teacheth) by the eight verfes continually beginning with the fame letter, and fo  
 other eight in order through the whole Alphabet, to fignifie that after feuen daves  
 trauelin this temporal life, we may cometo that vnitie .which we expected in the  
 eightdayof reffurreccion, when we hope to riferaiuedii\* our Lord Iefus. in newnes  
 or eternal life.

LidkewifeSaint Bafil in the Argument of thisPfalme admniftrheth,that wheras Saint F.'fils  
 holie Dauid , according to diuers ftates , which he pafied, writte diuers Pfalmes: iufocment  
 as when he fled irom hisenimies .when he lamented his diftreffes , mourned thattrinis  
 penfiucnes, enioyed peace and comfort, ranne a right courfe of venue, fel from pfa]me con-  
 God by firme , & againe returning oberfued Godslaw es> in this one Pfalme he com- tevnctn ,|,c  
 prehendethal his prayers made to God at fundrie times , & here propoferh the fame, |arnurnent of  
 acórtame profitable moral dofrinc , to al fortsand ftatesef men. Neither doth he |manjz. Pf3|\_  
 pretermitedoftrinal pointsoffaith, but interpofeth them alfo with moral docu- ;me.,  
 ments , in fuch force , that this one Pfalme may fufice to teach the wel difpofed,  
 howto attaine to perfection in venue , to ftirre vp the fiouthful vnto diligent care  
 of theirfoules, to recreate the defolate with fpirinial confolations , & briefly it  
 adminiftrh al'kind of medicine to the diuers pafionsot mortal men.

For the like iudgements of other Fathers weremite theclearned reader, to Sailt, « , ° - |  
 Hilarie, Theodorct, Profpr, Arnobius, Cafiodorus, Beda . Euthymius, and others. ' . ° ? " " |  
 but cannot wel omittea brief inftrufion of S.Ierom. Who in hisEpiftleto Paula ' P ' US '  
 Vrbica: not only sheweththe interpretation of thetwo and tw emit letters. but alfo ; U me'  
 explicateth their fenfein this place, by connefting them into certaine short fen-  
 tences, in this manner:

Aleph	Beth	Gimel	Daleth,
Doitrina	Domus	Plenitudo	Tabularum,
Dottrine.	Oftchoufe	Fulncfie	Oftables

Which is the firft connexion, fignifyingthat the dofrinc of the honfe, that is the Church of God, is found in the fulnes of diuinc books.

The fécond connexion is:

He	Van	Zain	Heth.
Ifta	Et	Hare	Vita.
This thing	And	This	Life.

For what other lite can there be without knowledge o. Scriptures fwherbyf alfo ,  
 Chrifit is knowen, w ho is the life of them that belicue in him.

C—

The

S. Ieronis I  
 incr; rotation, I  
 and explica- ij  
 tion of the i  
 Hebrew  
 Alphabet.

The third connexion is:

Tech	lod
Bonum	Principium
Good	Beginning

*Idem*  
*Præm.*  
*lamen.*

Albeit we now could know all things which are written, yet we know but in part, and in part we prophesie: for we see now by a galle, in a dark fort, but when we shall be worthy to be with Christ, and shall be like to Angels, then doctrine of books shall cease, & then we shall see face to face: the \* Good Beginning, cue as he is. I. Co. II

The fourth connexion is:

Caph	Lamed
Manus	Disciplinx, siue cordis
The hand	Of disciplinc, or of hart

• ;s'  
*himself.*

The hands are vnderstood in work, hart and disciplinc are vnderstood in fenfe meaning, because we can not rightly doe anie thing, vnles we first know what things are to be done.

The lift connexion is:

Mem	Nun	Samech
Ex ipfis,	Sempiternum	Adiutorium
Of them	Euerlasting	Help

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helps.

The fixt connexion is:

Ain,	Phe	Sade
Eons, line Oculus,	Oris	Ittitis
Fountaine, or Eye	Of themouth	Of iustice

According to that which we haue expounded in the fourth connexion: that deeds & intention must concur.

The feuenh connexion which is laft, in which number  
of feuen is alfo myftical vnderftanding:

Coph	Res	Shin,	Thau
Vocatio,	Capitis,	Dentium	Signa
Vocation	Of the head,	Of teeth	Signes

Diffinit voice is produced by the teeth, & in these lignes we come to the Head of al which is Christ, by whom we haue access to the euerlasting Kingdom.

Or thus (not tranfposing the wordes) By vocation of Christ the Head, through diffinit voice of lignes (for wordes are lignes shewing the mind) we are conducted to the eternal Kingdom, the happines which all men desire.

**W**hat pray the faith this be his Dotiour y as are sacred then this myfteries; what more pleafant then this delight of What meate, & what honey are Tweeter, then to know Gods wifdom; to entet into his secreet clofet; to behold the fenfe of our Creatour; and to teach the words of thy Lord God, full of fpiritual wifdom, which are derided by the wife of this world.

We must alio aduertife the reader of the like difcourfes of ancient Fathers (ouer long to be hererecited; concerning the manifold high praifes of God Law. con-  
tyned in this Pfalme, with frequent repetition of certaine Synonyma words fignify-  
ing in the fame thing, in allouiteen .to wit: The Law of God, his Waves, Testi-  
monies, Commandments, Precepts, Statutes, Itfrifications, lodgements, Iustice,  
Equitie, Veritie Wordes, Speeches, & Sermons: of which there is commonly one,  
in eueric verfe, & fomtiines two or three in the fame verfe. But our English tongue  
iirdly fiiicing rightly jto ditti.iguish the three laft, which in latin are Verba  
Eloquia, Sermones, wctronfiat Wo k d-s only, adding in the margin, Eloquia,  
ind Sermones, when they occurre.

Leaning therefore larger commentaries to otllets; we shall profccute onr wonred  
in inner cfbriec glofses. Only here premonishing the diligent readers, cfpecially  
Clergiman (our felucs and our brethren) who eueric day ling or read this whole

Pfalme

Mift of thefe  
letters haue  
also other fig-  
hificatione.  
And are di-  
ti'xly explica-  
td by S. Am-  
brofe, S. Beda,  
and others.  
W herby we  
Inay learne  
h though we  
vnderftand no  
imore) that  
lilic Scrip-  
ltures are ful oil  
In fcties (as S. j  
leoni fillth  
this) & hard to,  
be vnderftod.

Gods law of re-  
ci; llv com-  
intnded in this  
Pfalme  
ll a. Svmonvm a  
n. jn n'ino the  
law of God.

# O F P I S A L M E S.

Pfalme in the Canonical houres , to obferue two particular points of Chriftian doctrine ,euidently protied by manie places of this Pfalme. The one againft the Gads grace Pelagians herefie, denying the neceritic of Gods fpccial grace in meritorious .necciaric in workes. For the Pfalmift often here inculcateti! mans infaticúncie, that ofhim- jeuerie good felcf, andby natural'forces, he can not keepe the commandments of God, but ;volite, needeth alwaies the particular grace of God, as wcl to belieue in him , to repent | for finnes , and to begin good workes › as to proceede , and perfeucrcin good frate | roxhecid. Theother againft theheretieof our time . denying merite by grace& It enablth freewil. For here it is alfo manifeft,that Gods gracemaketh man able, to keepe his ;trccwil to commandments , and by keeping them to become iuft in this life , and foto merite merite, eternal glorie. Simdrie other principal Articles of Chriftian Catholtkc Religion are likewife comprifed in this one Pfalme: but efpecially Moral doárine.

Aldúja.

Alcph.

Doítrine.

This title was added by the ISeptuacint, to admonishes j chat this Pfal-

I. TjLt sstD (d) are (i) the immaculate in the way : which (c) «onteyneth that Angular (

(a) Whereas al without exception, defire to be happie and blefled ; (J) they are, indeed happie ( according to the perfectest happines of this life ) that are immaculate: ipraifing God, (e) and they are immaculate, that walke in the law of God. Where the alin Pfal- Fl,nj/i;J gy the t^0 p;ebrc^A- mift prefuppofeth, that fonic can and doe keepe the law of God, and foare imma- lx<7ords Alleluia culate, and blefled in the way of this life. las betorc Píal

2. Blefled are they (d) that fearch his teftimonies: that (r) feeke after him with al their hart. 104.

(Jf) Thofe that arc immaculate,,are againe blefled, by fearching Gods teftimonies, that is, his law,tcftifying that the good fhall be rewarded , and the wicked punished : bur fearching thefe teftimonies , whiles one is contaminate with finnes againft Gods law, maketh not blefled: (<) neither doth euerie fuperficial careles fearch bring this blefing, but fearching with true atfedion ot the hart.

j. For (/) they that worke iniquitic, haue not walked in his wayes.

(/) Contrariwife they that worke iniquitie are not blefled; (g) becaufe they haue not walked in the wayes ot God, to wit, not kept his commandments and last, which are the way to happines.

4. Thou haft ( h ) very much commanded thy commandments to be kept.

(Ch) Formans owne good, that he may come to true happines, God hath moft ferioufly commanded vs to keep his commandments, that is, to obferue his Law commanded by moft foueraine dittine authoritic.

5. Would God my waits ( i ) might be direded, to keep thy ( / ; ) iuftifications.

(i) Therrore the faithful feruant of God, knowing his owne insufficiencie, defireth thar God ry. hk grace wil direil and ftrengthen him, (fly) to keep his law, called iuftifications, becaufe therby man is made iuft.

6. Then inai I (/) not be confounded, when libai looke throughly in al thy commandments.

(I.i) They fhall be fafe from eternal confufion, when they fhall keep not only part, butai thy commandments: becaufe breach of anic bringeth confufion.



7- (w) I wil confefletothee (») in direction of harttin that I haue [ear-  
n'd the (o) judgementsofthy iuftice.

(fm) So shal I praife thee, and render thankcs, (n) with finccrcnot fayned affection,  
(0) for this great bcncfite, that lhaue learned, that thy law is according to moft iuft  
judgement.

8//>) I wil keepe thy iuftificationsr(<y) forfaketnc not wholly.

(p) I haue therforea firme purpofc, & doc faihfuUy promifeto keepethy law,  
which maketh the keeper therof iuft. Albeit thou fuffermetime to be in  
tribulation, or in tentation, yet foriate me not wholly. The Pfalmift knew wel ( faith  
S. Gregorie ) that he might be profitably leaft a while, who prayed , that he should  
not be wholly forfaken.

Beth. Houfe.

9. Wherein (a) doth a yong man corredi his way ? ( ÿ ) in keeping thy  
\* words.

(a) In this fécond oftonarie, as alfo in al the reft , the Holie Ghoft by the Trophets  
penne teacheth the mcanes now to come to perfection & happiues. Here by way of  
interrogation , as it were demanding howa yong man, that is euerie man prone to  
wordlie pleafute, & flow in Gods feruice, shal begin to corré! hiscourteffijWherto  
the fame Holie Ghoft anfwereth, thathe muft Gods law, called here his words.  
For al the words which God vxtereth, are lawes to his feruants.

10. (c) With my whole hart I haue fought after thee: (<T) repel nienot  
from thy commandments.

(c) The Pfalmift now fpeaketh in the perfon of perfeâ iuft men, or of the whole  
Church in general. Whofe common fpirit fecketh God intirely. (d) And cor.fidering  
that this perfect good wil is the guift of God, prayeth that he wil confcrue the fame  
and not fufferitto be altered, or to erre from his commandments.

11. (e) In my hart I haue did thy \* words : that I may not finneto thee.

(e) An other fincere profefion of a refolute good purpofc notto-finne.

11. (f) Bleffed an thou, o Lord: (g) teach me thy iuftifications.

(ff) A grateful afpiration praifing God. (g) Againe the iuft prayeth to be more  
and more inftruôed in iuftifications : that which S. Iohn exhorteth vnto: He that is  
iuft, let him yet be iuftified. Apoc. zî.

12. In my lips I haue pronounced al the (/>) judgements of thy  
mouth.

(bj) Gods law is alfo called his iudgements, becaufe fixing in iudgement he giueth  
fentence according to his Law.

14. I am (;) delighted in the way of thy teftimonies, as in ai riches.

(;) As the iuft profefleth by mouth . fo he delighteth in hart.

15. I (^) wil be exercifed in thy commandments : and I wil confider  
thy waies.

fkI Praîfeth in worke.

16. I (I) wil meditate in thy iuftifications: I wil not forget thy \* words.

(I) And diligently meditateth Gods Law.

. Gime). Fulnes.

17. Render (4) to thy fcruant, (b) quicken me : ( c ) and I ihal keepe  
thy \* words.

(<) O Lord liberally giue rre-that which I here craue , ft) quicken me with fpi-  
ritual life , thy grace. (<) fo I shal keepe thy law, which otherwife lean not.

18. (d) Rcueale mineeies: (e) and I ihal confider the meruelous things  
of thy law.

(d) illumi-

(J) Illuminate mme vnderftanding by thy grace,(e)that I maybe able to fee the meruelons great and iuftreafonsof thy law, infttructingal, threarning the peruerfe, encouraging the wcl difpofed, punishing the wicked , rewarding the good, doing right to al.

I am-afciournerinthcland , (g) hide no: thy commandments from me.

(f) I that haue but a final time in this world, (g) defire to be inftituted in thy law, what is therein commanded.

io. My fouie hath coueted to defire thy iuftifications, at altime.

2i. Thou haft (>) rebuked the proud ; curfed are they that decline from thy commandments.

(h) I consider that thou, o God, doft sharply reprove the proud contemnners of thy commandments: fty laying curies vpon them for declining from thync obedience.

21. Take from me-reproch, and contempt : becaufe I hauefbought after thy teftimonies.

2?. For (4) Princes fate, and they fpake againft me : but (/) thy feruant was excrcifed in thy iultifications.

(k) Though pcrfecutours were very potent, ftyet rhe faithful feruant of God perfeuered in his feruice.

24. For both (m) thy teftimonies arc my meditation : and (n) thy iuftifications my conn'd.

(m) In time of perfecutron and tentation we muft thir.keand meditate, that Gods law teftifieth eternal reward .or punishment, zn) and i.. our deliberation orconlulation, we muft confider that keeping Gods law maketh iuft: & confequently merited! reward.

#### Daleth.

#### Of Tables.-

25. My foule (4) hath clcaued to thepauement: (i) quicken me according co thy word.

-fa; This alio is vttered in the perfon of the iuft, who is often brought to great diftreffe: as it were, cun necre to death,(i) in which cafe he confidently prayeth to be relieued, according co Gods word.law, and promife.

26. I haue vttered my wayes, and thou haft heard me : teach me thy inftifications..

27. Inftitute me the way of thy iuftifications: and I fhall be-exercifed in thy meruelous workes.

28. My foule (c) hath (lumbered for tediousnes: confirme me in thy words.

(f) Being in fo great anxietie that my minde is ahnoft diftraaed orouercome, (d; I cal to thee God , that thou wilt conferue me, that I ftill keepe thy law, vttered by thy words.

29. (e) Remoue from me the way of iniquitie ; and according to thy law, (/) haue merde on me.

(c; Proteð me that I fai not to iniquitie. (f) And of thy mercie conferne mein ftate of grace

30. I haue chofen the way of truth : I haue not forgotten thy lodgements.

Ji. I haue cleaned to thy teftimonies, o Lord: (g) doe not confound me.

(g) Suffer me not to be confounded.

(b)I rannethe way of thy commandments: (i) when thou didst dilatemy  
hrr.

(h) Man is able, dud doth runne in the Tight way of Gods commandments, (i) yet  
not of liimfelfc, but when God rcp.lcnisheth.his hart with grace.

He.

This thing.

\$;.(«) Set me alaw,o Lord,the way of thy iuftifications: and I wil feeke  
after it alwaycs.

(«)Imprcirq,o God,thy law itimyne affert ion .make me to,loue it,and to defire to  
be iuftified,(i) foshallhartily and alwaycs feeke it.

34. ( c ; Giuemevnderftanding, (d) and I wil fearch thy law: and I wil  
keepe it with my whole, hart.

(r) After thou liaftgiuē me a defire to keepe thy law.giue me alfo vnderftanding,  
(d) then shill fruitfully fearchit. For this is the right order ( as before in the firft;  
and fécond verfes) firft to loue Gods law,to be iuftified, and to become immaculate,  
and then to fearchto know the law,and fo it is more cafily learned.

35. ( e ) Conduct me into the pathjofthy commandments ; (/^'becaufe I  
would it.

Ce.) Gods grace firft draweth and leadeth, (f) then frcewil inflamed with defire ef-  
fectually concbrreth.

;6.(g) Incline my hajt into thy teftimonieszand (Z>) not into auaricc.

(g) Stil the Prophet inculcateti! the neccsitieof Gods grace , as wel to make vs  
delire that is good;/)j as to fly from cui!.

57. («) Turne away inyne eies that they fee not vanitie: (4) in thy way  
ken me.

(I) It is necclarie alfo to pray that God wil take away occafions , which might  
moue to finne:(k)and ftit to grant his helping grace in progrcfic cfvertue.

\* ezo.

38. (/) Eftablishthy \* word to thy (cruant,in thy feare.

(I) Againe the iuft praycth for confirmation in grace,to be eftablished in the feare  
of God.

39. (m) Take away my reproch,which I hauefeared .: (n)becaufethy  
judgements are plealant.

(m, To be deliuered alfo from al the offerts of former finnes , (n) for finne is ther-  
fore reprochfuland odious,becaufe it is contrarie to Godslaw , & true judgements,  
which are moft pleafant.

40. Beh: Id I haue coueted thy commandments : in thine equitie (o)  
quicken me.

(o) Being thus aft'erted with delire to keepe the commandments, the foule praycth  
to be ftitquickncd , more and more with good fpirite , and fo toperfeuere to the  
end.

Vau.

And.

4>.And,(i)letthy mercie come vpon me, o Lord:(;thy faluation accord-  
ing to thy \* word.

(aj)Againe confidering that without Gods grace precuēting,mancan not doe anie  
good thing, the Prophet reneweth his prayer, requefting Gods mercie, (b) and his  
helpe freely promifed to al that afke it.

\* elo-  
ijuiurx.

4a.And(c) I shal antwer a word to them chat vpbrayde me:(if) becaufe  
j I haue hoped in thy \* words.

(r)Wchwith being afsifted and ftrenghncd,he that before was weake wil boldly  
j anfwcr al calumniato-.irs,thatrcprochiully fay : God wil not helpe him: (d) thatin-  
l deed he hath not inuainetrufed in Cods promifedhclpc.

\* Cenr.o-  
mbm.

4;. And (e) take not away out of my'mouth the word of truth vtterly:  
(/) becaufe! haue much hoped in thy iudgements.

(e) He alio prayeth, though he be sometimes fearcfuil, that God wil not fuller him wholly to emitte manifeft profelfion of faith and true religion, (f) feeing by thy former grace I haue already repofed my truſt in thy promil'es, made to them that are refolued to keepe thy law.

44. And (£) I wil keepe thy law alwayes : for euer, and-for euer and euer.

(g) I For doc ſrmely purpoſe euer and alwayes to keepe thy law:

45. And (b) I walked in largeneſſe : (i) becaufe I haue fought after thy commandments,

(fb) In this I haue had great toy and comfort of mind : ft) becaufe I did indeede fecke after thy commandments, which is ſpecially vttered 'as alſo the three next verſes) in the peiſon of thoſe, that are in trial of perfection for their iaith:

4i5. And (-4) If pake of thy teitimonies in the light of Kings and was not confounded.

(k) Who boldly in time of perfection, euen before perfecting Kings and Emperours, profefſe Chriſts true Religion. Veru hedin innum < rabie glorious Martyrs, yea alſo of the fraile ſexe, in S. Gatharin, S. Cecilie, S. Lucie, S. Margaret, S. \ e-nefrede, S. Vrfula, and herreloues, and manic more. moſt confidently anſwering al words of reprochieâed, as i. it were a baſe or contemptible thing to be Cbriftiâs, < obe Catholikes, to be Papiſtes. No, al theſe & the like, are honourable & glorious titles importing the true ſeruice of Chriſt, in vnite of the Catholike Church: and ſpirituall participation with the viſible head tierof, Chriſts Vicarin earth.

47. And (/) I meditated in thy commandments, which I loued.

(l) Such confelfours as yet mortal, reioyce in that they haue meditated in Gods commandments, which they haue ſeriously loued.

48. And (m) I haue lifted vp my hands to thy commandments, which I loued. -and (n) I waſe exerciſed in thy iuftifications.

{>») Alſo ſhewed the ſame in external worke, not difſembling by ſilence, by « ord, no: rail. (nj) cuerie way exerciſing Gods law, which maketh the obſeruers iuſt.

Zain. This.

49. Be (4) mindful of thy word to thy ſeruant, wherein thou haſt giuen me hope.

(a.) That which God hath decreed and promiſed, being in it ſelfe moſt certaine and allured, yet includer in the meanes, wherby it ſhal be put in execution: and therfore the duſt, hiſeleâ, doe pray for the performance of his wil.

50. This hath comforted me in my humiliation : becauſe (A) thy \* v. ord hath quickened me.

(b) Expectation of thy promiſe hath giuen me courage.

ç 1 The (c) proud did vniuſtly exceedingly: (d) but I declined not from thy law.

(c) Proud contemnners of Gods law, haue cuerie way moleſted me, by detracting, deriding, calumniating, and violently perſecuting me. (dz) Al which I haue borne patiently, and not declined from thy law.

51.1 (t) haue been mindful of thy iudgements from (f) euer lailling, o Lord: (?) and was comforted.

(t) I remembred and conſidered thy iuſt puniſhments inflicted vpon the impious, (p) euer from the beginning-of the-world (both vpon the diuels and wicked

## BOOK

mei ) and that thou wilt exerce the like hereafter, (g ) which confideration of thy iuftice comforted me.

53. (/>) rayruing poffeffed me , becaufe of dinners forfaking thy Law.

(fe) Odicrwifeif Ihadnotfeenthe iuftice, my zek againftzonteniners of thy law would haue killed me.

54. (») Thy tuhifications were fong by mç,in the place of .my peregrination.

(i) In this placcasi my peregrination fromheauen, I am,comforted by remembring, celebrating ,and finging thy iuft commandments and lawes , which make thy feruants-iuft.

55. I haue been mindful in ( ^ ) the night of thy name., o Lord : and haue kept thy law.

( In perfecution, and in al tribulation, I kept thy law, becaufe I would not dishonour thy name:

56. This was done to me: (/) becaufe I fought after thy iuftifications.

(I) And my tribulation cfpecially tel vpon me , bceaufel fought to be iuftified by keeping thy law.

Heth. Life.

57. My (4) portion , o Lord, I fayd tokeep thy law.

(«) The Prophet proceedethfpeaking intheperfon ofthe-iuft tending toperfection ,and faying ;This is my happicoife,that I defire no other inheritance,nor poiTcifton, but to keepe Gods Law.

58. (b) Ibefoughtthy face, with almy hart; haue mercie on me according to thy\* word.

(b) And feeing this exceedcth my proper fttength, I prayed God of his mercie to make able to keepe it. rl»- quium.

<9 l (c) thought vpon my wayes : and conuerted my feete vnto thy teitimonies.

(c) Pondering my former aétions, I turned my pathes to obferue more perfectly the Law, which God hath teftifiedtobe the right way.

00. I ( d ) am prepared, and am not troubled : to keep thy commandments.

(d With promptnes.of mind,and without hesitation I refolued rhe keepethe commandments.

61. The(r) cords ofinnners haue wrapped me round about: and (f) I haue not forgotten thy law.

(r) The wicked.laid cords, nets, orinares, to intrap and hinder me , (f) btatl kept thy law fresh in memorie.

62. At (r) mid-nigh l rofe toconfeifeto thee , for the iudgements of thy iuftiheation.

(L)Thatahisnotvnderftood only miftically in time of affliction,but alfo literally and prophetically , that fome fpecial tentants of God should obferue a godlie profefion ofpraying atmid-night, theword fl rofe ) maketh ir probable. Saint Paul de Silas, either ofaholiecufdomc ,orat leaft vpon fpecial occafion ( and fuch occafions were to them , and others frequent ) prayed, and praifed Godat mid-night. Andnow in theChurch ofChriftfome religious men pray, and praife God continually at mid-night ; befides.other houres , mentioned more diftinctly

6;. (i) I am pattaker of al that fcare thee : and that keepethy com-  
mandments.

(h) A great benefit, and a fingular confolation, thatal true liuing membersof  
Chrift , are partakers of althe prayers , good workes rand merits, of the whole  
Church militant and triumphant. Which in our Crecde is called, The Communion  
of Saints.

64. The (j) earth, o Lord, is ful of thy mer-cie: ("4) teach my thy iufti-  
fications.

(i) So great is the merde of God, extended, communicated, and multiplicdin  
the whole earth. (kJ Intruft me, and direft metherfore, oGod, that y may learne  
and obferue thy law , and fo be iuftified, and made participant-of fo great  
merci e.

Tcth. Good.

65. Thou haft (a) donebountie with thy fcruant, o Lord according  
to thy word.

(4; Dealt very bountifully (6) as thou dift promife.

■66. Teach me goodnefie, (d) and difcipline, and (e) knowledge; (f)  
became I haue belecued thy commandments.

(e) He that hath bountifully receiued grace at Gods hand, prayeth formere grace,  
that he may be beneficial to others in rebcuing the needie , (d) in intrufting the  
ignorant, r«) in perfwading to keep the lavi of God : (f) becaufe he hath learned  
and beleueuthxhe commandments, by which he is bound to loue, and haue carcofhis  
neighbour.

67. Betorel was humbled I offended: (Z>) therefore haue I kept thy  
\* word.

\*tb-  
jutum

(gj Before I was afflicted, I often fcliuo finnet. (i) but vexation gaueme vnder-  
ftanding , therefore now I keep thy law,

68. Tnou art good: and in thy goodnefie teach me thy iuftifications.

69. The iniquitie of (r) theprowd is multipliedvponme.- (4) but linai  
my hart wil iearch thy commandments.

(n Contemners ofthy law haue endeauoured to intanglcme, (J)but I perfittin  
keeping thy commandments. As before. V. yr it.

70. Their hart is (Z) curded together as milke ; (m) but I haue medi-  
tated thy law.

((; Though the wicked combine themfelues together againft me, (m) yet I con-  
sider, that it is necceff'arie to perfeuer in thy law.

71. It is good for me that thou haft humbled me : that I may learne thy  
iuftifications.

71. The law of thy mouth is (n) good vnto me, aboue thoufands of  
gold andfiluer.

(a) A cleerecomparifon, that it is better to keep Gods law', which bringethlife  
cuerlafting, then to haue al the riches & Kingdoms of this V'Orld.

lod. Beginning.

7?. Thy handshauē made me, and formed me.- giue me vnderftan-  
ding, and I wil learne thy commandments.

(4) God being our Creatour , we may with confidence pray him to illuminate  
our minds, that we may learne what is his pleafure, and foendeauour to fulfil it.

74. They that feare thee (i) ihaf fee me , & ihaf reioyce : becaufe I haue  
much hoped in thy words.

(b) Ocheri that loue God vil be glad to fee me alfo fcrucdiini.

75. (r) I know, o Lord, that thy Judgements arc equitier and in thy truth thou halt humbled me. (d)

(e) The iuft being afflicted, and not feeling the particular caufe thereof, yet knoweth and contefleth, that God doth it formoft iuftcaufe. (d) And therfore with patience pravefh for controve, as foloweth:

76. Let thy merde be done to comfort me, according to thy \* word \* c/«-  
vnto thy fcruant.. quium.

77. Let thy commiications come to me., and I (e) fhall iue: becaufe thy law is my meditation.

(r) Who am almoft demi in tribulation.

78. Let the proud (f) be confounded, becaufe they haue done vniuftly toward me: burl wil be exercifed in thy commandments.

(f) The fu't alfo-pray eth that the wicked may be afhamed, and connected, for fo the Hebrew void here iunifiech, though it is alfo laful to delire the iuft punihsmene of ooinaacc tinner

79. Let them; (g) be conuerted to me that fearethee: and that know thy celtimonies..

(g) He prayeth agline for conuerfion of the wicked, and to haue peace with them.

80. Let my hart be made immaculate in thy iuftifications, chacI be not confounded^

Caph. Hand, or Palme of the hand.

81. My foule hath faintedior (4) thy faluation: and I haue much hoped in thy word.

(a) Manic iuft of the old teftament mod feruently defired the coming of Chrift our Sauour, as our Lord himfelfe teftifieth, Mat. i. j. v. 17. And now the iuft define his comming in glorie. 2. Tim. 4. v. 8.

82. Myne eies haue fayled for thy \* word, faying: (h) When wilt thou \* elo-  
comfort me? quium.

(h) Delayed hope afflifteth.

83. becaufel am made (c) as a bottel in the hoarc froft: I haue not forgotten thy iuftifications.

(c) As a leather bottel made of a beaf's skine, congealed with the froft, and after parched in fniokc, fo is the bodie of the iuft mortified by diuers forts of afflictions, made a new bottel fitte to receiue new vine, that is perfeft doctrine of Chriftian life, as of lafting, and other auferitic, vherofour Sauour fpeaketh. Mat. j. v. 17.

84. How manicare (d) the daies of thy fcruant: when wilt thou doc lodgement on them that perfecuteme?

(d) Such is mans infirmity, yea of the iuft, that he apprehendeth tribulations to be very long, and therefore defireth confummation and that without finne, fo he ftill fuomit his wil-toG ods vils. \*

85. The vniuft haue told me (e) fables: but not as thy law.

(r) Friuolous idlerailcs, which arc not accordinolo Godslaw. (help me.

86. Al thy commandments arc truth: they haue vniuftly perfecuted me,

87. They haue web neere (") made end of me in the earth: but I haue not forfaken thy commandments.

(") I was in great danger, but am not ouerthrowne.

88. According to (r) xhy mer-cie quicken me: and I ihal keep the teflmonies of thy mouth.

(gi And by thy merciful grace fhall perfitt..

Lamed.

Lamed.

Difciplinc.

89. Foreuer Lord (a)thy word is permanent inheauen.

(«) The praife of Gods workes, which are firme and permanent in the order, wherein he fetthem.

90. Thy truth in generation and generation: thou haft founded the earth, and it is permanent.

91. By thy ordinance the day continueth:becaufe(f) al things ferue thee.

(b) Al things of this world,man excepted, doe cōd wil.

91. (c) But that thy law is my meditation: I had then (2) perhapsjserished in my humiliation.

(c) Man, except he meditate Gods law, -and thereby be holden vp, is in danger, perhaps in euerie temptation to perish eternally. For he can neuer rife out of monal finne, by his owne power, and al should perish if Gods mercie did not sparefome, and giue them new effectual grace to repent.

93. I wil not forget thy iustifications for euer : becaufe in them thou haft quickned me.

94. I am thine,faue me: becaufe (e) I haue fought out thy iustifications.

feJAlwaues vnderftood, that Gods grace preuented, els no mm caufccketo obferue the commandments.

95. Sinners haue expected me to deftroy me: I vnderftood thy teftimonies.

is exceeding large.

(f) Al worldlie things haue their confummation and end: (g) Gods commandment continueth euer. For we are perpetually bound to loue and ferue God: to loue our neighbours, yea and enimies. The reward alfo for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mein.

Of them.

97. (4) How haue I lotted thy law, o Lord'. al the day it is my meditation.

(a) It is merucl to a perfect iuft man, that he hath fo much loued and obferued Gods law. By acknowledging wherof, he yealdeth praife and thanks to God, whose giuft Jtis.

98. Aboue mine enemies thou haft mademe wife by thy commandment: becaufe it is to me for euer.

(b) The fruits of-obferuing Gods law are manie and great. Amongft others, it maketh the obferuer wifer then his enimies.

99. Aboue (c) al that taught me haue I vnderftood: becaufe thy teftimonies are my meditation.

(c) It maketh the obferuer wifer then his temporal maifters, that taught him, to wit, then thofe that teach wcl, and doe not performe the fame.

100. Aboue (2) ancients haue I vnderftood : becaufe I haue lought thy commandments.

(d) Yonger in yeares that keep Gods commandments, are wifer then .die more ancient that keep them not.

101. I haue itaied my feete from al cuil way : that! may keep thy words.

102. I haue not declined frō the iudgemets: becaufethou haft-fet me a law.

103. (&lt;) How fwete are thy \* words to my iawes, more then hemic to my mouth!

(e) An other fruit is the fweetnes .-which the iuft fecleth in his owne foule.

By thy commandments I haue vnderftood : therefore haue I (/J hated al the way of iniquitie. ,

(f; It brideth alfo iuft hatred to finne.



Nun.

Euerlafting.

105. (4) Thy word is a lampe to my feete, and a light to my paths.

i4J The word or lav of God declared by Prophets, PaRoars, or other Preachers, is the ordinarie mcane for others to lcarnc, how to direi! their wayes and aftions.

106.1 (i) fware, and haue determined to keepe the iudgements of thy iuftice.

(b) Such profefion Gods people made in the oHTav, in Circumcifion, or at other times: Chriftians make it in Baptifme.

207.1 arnfc) humbled exceedingly, o Lord: quicken me according to thy word.

(c) Al that wil Hue godly in Chriftlefus, shal futfer perfecution. i. Tim. j. v. ia. 108. The (i/voluntaries of my mouth make acceptable, o Lord: and teach me thy iudgements.

(d) Besides the commandments, the iuft alfo offer voluntarie workes of fupercrogiation, acceptable co God

109. My. (c) foule is in my hands alwaies: and I haue not forgotte thy law.

(x) By this Hebreu prouerbis lignified, that a iuft mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laid by, put out of his hand, orto be by and by difpofed of, or may forthwith fai from his hand, no. Sinners laid a fnare for me: and I haue not erred from thy commandments,

in. For inheritance I haue purchafed thy teftimonies foreuer, becaufe they are the ioy of my hart.

112.1 haue inclined my hart to doe thy iuftifications for euer, (/) for reward.

(/) A moft euident place, that the keeping of Gods commandments merite rewarded are rightly obferued in refpect of reward.

Samech.

Helpe.

iiij. I haue (x) hated the vniuft: and I haue loued thy law.

(4) Not an immortal man is to be hated, in his perfon, but his iniquitie, by which he is an enimie to Gods lav, which euerie iuft man loueth.

114. Thou art my helper, and proteétour: and vpon thy word I haue much hoped.

115. (r) Depart from me ye malignant: and I wil fearch the commandments of my God.

(c) Whofoeuer wil ferioufly and Tecurely fearch the law of God, muft auoide the conuerfacion of eail men.

116. (i) Receiue me according to thy \* word, (e) and I shal line: and (/) confound me not of mync expectation.

\* eb-  
U.iet...

(d) A general and very fit prayer, when we addift our felues by a firme resolution to ferue God, bcfceeching hiintoreceiuevs into his protection: (e) jwherby fpiritual lite is conferred: (f) which we pray with great confidence, becaufe he hath promifed to beare thofe that feeke, afke, and knock at the dore of his grace.

117. (^) Helpeme, and I shal be faued: and I wil meditate in thy iuftifications alwayes.

C<sub>3</sub>) We maft pray alfo that he fuffer vs not to be confounded . or made frufrate of the reward which we expeñ ; for hope confoiindeth not, ifecharitiebe powredin i our harts,by the Holie Ghoft which is giiten vs. Rom. f. v.i.

118. Thou haft (*h*) defpifed al that reuolt from thy iudgements: (*i j*) becaufe their cogitation is vniuft.

(6) God reliefteth finners : C<sub>1</sub>) folong as they thinke peruerfly : that is , vntilbv his grace, fome retume to abetter mind , which of thenifelues they can neuer doc.

119. Al the finners of the earth I haue (4) reputed preuaricatours: herfore haue I loued thy teftimonies.

f<sub>k</sub>) As God.-ccountethof finners, do the iuft alfoeftcemth them., conforming his iudgement to cods.

120. (*I*) Pearfemy flicih with thy fcare : for I am afraid of thy Iudgements.

(*I*) Sentii feare is profitable as this place maketh euident: though perfect charitie afterwards fucceeding, expellth that feare, and mouch to doc wel For the loue of God , not for feare o. punishment. . Ioan. 4.

Aio. A fountaine, or an eye.

raí. I (4) haue done iudgement and iukice: (*b*) deliuer me not to them that calumniat me.

(*a*) The iuft againe in ferttentzeale, not arrogantly, but confidently profefing his innocencic, (*b y*) praycthto be defended from calumniatours.

111. Keceiuc thy ieruant (c) vnto good : let not the proud calumniate me.

(c) Grant therfôre, o God, the good and lawful requeft which I demand 12.; M ine cies haue fayled ( *d* ) after thy faluation : and tor the\* word of thy iuftice.

\* elo-  
quium.

(d; By long expefting to be deli'.red and faued from tribulation.

114. Doe.with thy ieruant according to thy mercie : and teach me thy iunifications.

125. I amthy fcruant : giue me vnderftanding, that I may know thy teliimonies.

126. (e) It iftime to doc,o Lord: (*f*) they haue diilina-ec thy law.

(e) It is time, and high time, faith feruent reale of the iuft man , that God delirer theinnocent: (y') when rhe wicked haue not only perfccuted the good, but hauealso contemptuotifly made houokc of-Godslaw andtruc religion.

127. (g) Therfo.e haue I loued thy commandments , aboue gold and topazius.

For-this reale of Gods law fo defpifedand diifipated, theiuft more and more loucht,that which the vrickedfo deadly hate.

ri 28. (fe)ThereforewasI directed to al thy commandments:(i)al wicked way I haue hated.

(h<sub>1</sub>) Euen by the mortal hate of the wicked I faw that Gods law is moft excellent, and thetorc addicted my felfe fo much the more to lone it,(ijand to hate al wicked wayes.

Phe. Mouth,

129. Thy ( 4 )~teftimonies are meruelous: ( *I* ) therforc hath my foule fearched them.

(4) Gods meruelous power and wifdom , tefrified by hisworkes and commandments, (i; worthily inuite iuft foules to meditate and contempe te the fame.

ijo.The (c) declaration of thy\* words doth illuminate:and giueth vn-<sup>l</sup>  
derftanding to litle ones. \*Srrmo-  
num.

(t) Firft entrance into knowledge of holie Scripture, illuminateth the vnderftan-  
ding: th: humble, «herby they proceed: to know more.

iji.I (J) opened my mouth , and drew breath . becaufe I defired thy  
commandments.

(</By this Métaphore, o'f gaping or wide opening the mouth, and drawing breath,  
the Prophet defcribeth the great delire of the iuft, to know and Jcepe Gods com-  
mandments.

ija. Looke vpon me, and haue mercie on me. according to (e) the iudg-  
ment of them that loue thy name.

(ej According to thy accuftomed equitie, in shewing mercie to them that louethy  
name.

13-. Direâ my fteps according to thy \* word: and let not anie in iu Rice \* 'lo-  
haue domination ouer me.

i34. Reddeme from the calumnies of men that I may keepe thy com-  
mandments.

135. Illuminate (/) thy face. vpon thy feruant and teach me thy iuftifica-  
tions.

(f) Let thy diuine Maieftie looke vpon me with fauourable countenance.

13 6.(g) Mine cies haue gushed forth ilues of waters becaufe they haue  
not kept thy law.

(g) True repentance confifteth not only in purpofe to auoide finoc hereafter, which  
indeed is firft requited, but alfe infoiow and lamentation for finas paff.

Sade. Iuftice.

ijy. Thou art iuft, o Lord; and (a) thy iudgement is right.

(«J God being essentially iuft of himfelfe, maketh weniuft according to right  
iudgement, by giuing than grace of mercie, wherwith they cooperating are iuft by  
iuftice in deed inherent in their foules, not by imputation only : for it were not right  
iudgement to impure, or account man iuft, wlio is not fo indeed.

138. Thou halt commanded (b) iuftice thy teftimonies: and thy veritie  
exceedingly.

(ç) The fame is more confirmed by thefe- three, fynonyma , Iuftice, Teftimonies,  
Ventic. figni tying the law- of God, moft cameftly commanded.

J3fi. My Zele hath made me to pine away ; becaufe mine enimies haue  
forgotten thy words.

140. Thy\* word is (r) fired exceedingly- and thy feruant hath loued it. \* e/ t-

(c) Gods law- is as pure as anie thing purged by fire.

141. I am (J) a yongma, and condemned : I (e) haue. not forgotten thy  
iuftifications. 5\* 14.

(d) A iuft man. is often iudged ignorant, immature, vn experienced, by the worldlie  
wife / (e) but indeed is wife\* in that he forgetteth not to keepe xhelaw , which ma-  
keth him iuft.

i4i. Thy iuftice is iuftice for euer: and thy law is veritie.

143. Tribulation and diftrefle haue found me: thy commandments are.  
my medication.

144. Thy teftimonies are equitie for euer (/) giue me vnderftanding, and  
I fhall liue.

(f) Hauing profefijd the neceffitie of perfect iuftice, he concluderli this O<fto-  
naric

## O F PSALME S.

narie, praying to be illuminated in his vnderstanding, that fobe may attaine hiftice andliue therby.

Gopb.

Vocation.

145. F (4) haue cried in tny whole hart, beare me, o Lord : I wil fecke after thy ;unifications.

(4) Mofit ferions and renient inuocation ofGod for his grace is nceeflarie to the f ulfillingofhis law.

146. I haue cried tothee, iaue metthat I may keep thy commandments.

X47. I haue preuented in (J) maturineand ( c ) haue cried : becaufe I hoped much in thy words,

(b) I haue preuented die mature and ordinarie timeof the night,and haueprayed

(c) very attentiucluy. '

148. Mine eies (d) haue preuented early vnto thee : that I might medi-  
tate thy \* words.

*Vhptia*

(d) Againein the morning I haue preuented the accuftomedtime of prayer.

149. Hearemyvoice according to thy mercie, o Lord : and according to (r) thy iudgement quicken me.

fr) According to thy accuftomed manner of shewing mercie, shew it me , that therby I may liue.

150. They that perfccutemehaue approached to miquitic :but from thy lawihey are made far off.

i 151. Thou art (/'") nigh,o Lord : and al thy waves are truth.

(f) Godis-alwayesrcadie co beare al that fincereiv inuocatehim.

i 152.. (g) From the beginning I knew of thy teftimomes : that thou haft found ed them for euer.

(g) Godslaw is the fame in fubftanee from the beginningof the world, and wil be for euer.

Res.

Head.

i5j. See (a)my humiliation, and deiuiermc:becaufel haue not forgotten thy law.

(4) An other prayer of theiuft inaffliflion.

I54. Iudge my iudgement, Sc redeeme me : for thy \* word (i) quicken thou me.

*fwirnn.*

(b) Conferue me in thy grace.

155. Saluationis far from finnerstbecaufe they haue not fought after thy ;unifications.

156. Thy mercies are manie , O Lord ; (c) according tothy iudgement quicken me.

(c) As beforcv.149.

ijy. There arc manie that perfecute, me, and affliâ me: I haue not declined from thy teftimonies.

158.I faw thepreuaricatours , and Lpynd away : becaufe they kept not thy \* words.

159.(4) Sec that I haue loued thy commandments,o Lord:inthy mercie-quickcnme.

. (J; Sincere profefſion of innocencie is no arrogancy.

ido. The (e) beginning of thy words is truth; (f) al the Judgements of thy- iuftice are tor euer.

Ee' a

(e) Gods

(*t*) Gods elicntul veriti; is the beginning from whence, as from the fountain-, al other truths arc deriued: (*f*) And al commandments proceeding from tiis *z*nt truth, are for euer immutable.

Sin.

Tooth.

161. Princes haue perfcuted me (4) without caufc and my (*z*) hart h./h  
■ been at rayd of thy words.

(4; Potent wicked men perfcute the godlie without caufe, that is, without any iustreaon mouing them; *z* without the effect intendubby them, which is to draw Gods seruants from rruth and cquitic; fi>) whof chart being poffeffed with the true *fear* of God, they perfift in keeping Gods commaudments.

*iōz*. I (c) wil reioyce at thy \* words.-as he that findeth manie fpoyles.

(c) Ye they also reioyce in keeping the commandments', with fuch difficultie, as thofe doe, that gaining the viatorie ouer their enemies, carie away great and rich fpoyles.

1'6?. I haue hated iniuriie, and abhorred it: but thy law I haue loued.

164. fr/) Seuen times in the day I hauifayd prayeto thee, for the iudgements of thy iustice.

(*d*) Eueric day the iust praife God often, lignified by thy number of feuen.

'In Oitution  
„>! Canonical  
I Houres by the  
-I Chuich.

From hence also the Church of Chrift tooke example to intitute the feuen Canonical Heures, which is the ordinarie Ecclethastical Office; confining, as S. Ifidorus, and manie other Fathers testifie, of Hymnes, Pfalmes, Canicies, Antiphones, Lefons, Refponfories, & other Prayers, & Praifes, diftributed into diftinct times, beginning in the night, wherof that part is called the Noilure (one or three according to the diuerfitie of tile Office) and pertaineth to one or more of the fome Vigils', into which fouldiers diuice the whole night. V'herto also the Laudes .ire added. Thé Primejin rhe morning. Afterwards, the Third houre, Sixt, Ninth, & in the euening, Euenfong, and Compline.

This religious  
jnliitution  
reprehended  
by Drowfic

Agai, ift which moft ancient and religious Conftitutiō, efpecially againft the part called Vigils, or Notturnes, certaine Heretikes repined, & calumniated the Churches cuftome, as fuperfluous and vnfruitful to fpiritual worke, violating of Gods ordinance, who-m.-de the night for reft, and the day for labour. For which caufe they were called Nyftazoittes. Somr. icolofi, Drowfy heretikes. As the fame S. Ifidorus testifieth li. i.c. 11. de Offi. Ecclef. S. Ierom Epift. ad Rjpaitim, noteth the fame herefie in Vigilantius, calling him Xformitantius, becaufe he reprehended holie Virgins, as if it were better to fleepe, then wake in time of Diuine feruice. V'icli ff. also raifed vp the fame hierfie as wit nefleth Thomas Waldenfis, T-o.; Tit.; c.n. Laftly Luther and al his brood. But the holie obferuation of Canonical Houres is proued by manie ancient Fathers to be a together agréable to the holie Scriptures, both of die old and new Teftament. So S. Beda in 18. Luc. & 11. 4.C.7. Hi ft. Angl. S. Gr.-gorie the Great. li. (Dialog, e. 12. S. Auguftin (Ser. f. f. de temp.) exhorting the people to rife early to the Vigils (or Notturnes) and in anewie to come to the Third houre, Sixt, and Ninth. Lct nonetfaith he) w'ithdrew himfelfe from the holie worke, but whonveither ficknes, or publike vtilitie, or perhaps fome great neccf- fitie holdeth backe, S. Ierom. Epift. 11. ad Euftoch. & in Epitaph. Paulae c. 10. maketh exprefle mention of the Third houre, Sixt, Ninth, Norning, St Euening; also of Midnight, adding that no Religious is ignorant that fometimesthey nwft rife to Diuine Scruice, twife, yea thrift in the night. S. Bafil in Regulis fufius difput. ad Interrog. & de Inftit. Alonachorum, firft sheweth this ordinance to be agréable to the holie Scriptures, & namely to this place of the Pfalmift. S. Cypria in fine expofiti Orat. Domin. affirmeth that befidesthe three houres in which Daniel and his felowes prayed, the Church of Chrift hath added more. And (as manie fuppofej S. Clement li. 8. Confitur. Apoftol. c. 40. sheweth the Cete Honres of prayers, & the rcaons therof. Mike your prayers Early in the morning, at the Third houre, Sixt, Ninth, Euening, & at the Time of cock; crowing. Early giuing thanks, becaufe our Lord hath illuminated

Herctikes.  
Vigilantians.  
IV icliffits.  
Lutherans.

Approued)  
[bv S. Leda,  
S. Gregorie,  
S. Auguftin.

[S. Ierom.

S. Bafil

jS. Cyprian.

.. Clement.

vs, the night being pafied, & the day comting in ; the Third, becaufe that honre our Lord recciuedl ilats fentces; the Sixt houre, becaufe the he was Crucified; the Ninth, becaufe althings were moued, when our Lord was crucified, abhorring the iudacitic of the wick cd, & not bearing the ignominie of onr Lord ; ai Euering, giuing thanks, for that God hath giuen vs the night for reft of daves labours : at the Cocke crowing, becaufe at that time the comming of the day is denounced, to exercife the workes of light. Thus S. Clement. Tonching the diftinct and fett times of publike prayer. the continual praife by tradition teacheth , that Martins with Lauds were faid in the night, about the firft Cockcrow intt. Prime early i iue morning. The other partes in the day time. Ateucning Euenfong, & lati of al Compline. And touching the place : If for the infidels (faith the fame holie Father ) there be not accefi to the Church, the Bishop muft gather the Af. emblicat home, that the godlie may not enter into the Church of the wicked: for the place doth not fanctifie man , but man the place. Wherefor if the wicked occupieth the place, that place is to be shunned, becaufe it is prophaned by them : for as Priests doe fanctifie holie things , fo the wicked doe contaminate them. If neither at home, nor in the Church Afsemblies can be celebrated, let euery one by himfelfe fing, read, pray, or two or three be gathered together. For where two or .three are gathered in my name ( faith Chrift ) there am i in the middes of them. Let not the godlie pray with an herexike , no not at home. Let what focietic is there of light with darknes?

Why rublike prayer is conformed at thefe heures.

Not lawful to goe to Church in or to pray with Infidels.

Norwich hen itikes.

A/M. !s

x. Cor. f

16\$. There is (el much jeacto them that loue thy law: & (J") there is no fcandal to them.

(«) Amongft other benefits, it is a fpecral-commoitiic. that thofe which perfeâl v loue cods law hane alwayes peace in their owne confciencie; (f) and are neuer fcandalized, chatis, doe not fai nor commit finne , by anie occafion whatfoeuer giuen them by others. For it is a general afiured dofrine, that the perfei are not fcandalized, becaufe they axe confiant in verrue, and not moued by anie example, perfwafion , prouocation, or other mcanesto offend God but only the weakc and vnperfeci are moued and drawee to finne by occafions giuen them, who otherwife would not haue fin ted. Neither is he excufed-that falleth by fuch occafions', becaufe he ought to be confiant.

166. I expected thy faluation, o Lorck and haue lotted thy cõmandments.

167. My foule hath kept thy tefiimonies: & Qz) . hath loued them exceedingly.

(g. Not offeruile feare. but of true charitie S: filial loue.

168. I haue kept thy commandments , and thy tefiimonies : becaufe al my waies are in thy fight.

(hj) Becaufe whatfoeuer I doels in thy fight, vhom I vii inno cafc offend.

Tau ~ Signe.

169. (<t) Let my petition appproch in thy fight, o Lord.: according to thy word giue me (i) vnAeritanding.

(a) In this lai! Ottonarie, and conclufion of this Pfaimc, the faithful feruant of God prayeth, (x) not for humane knowledge, or other temporal things , but to vnderftand Gods law.

170. Let my requete enter in thy fight: (c ) according to thy word (d) dei iucr me.

çc'j Thou that haft promifed to heure al that Inuocate thee, (d) voutface to dcluiet me in time of tribulations and tentations.

171. My lips ih al veteran hymne, when thou (liait teach me thy junications.

171. My tong ih al pronounce thy \* vvord. fe) becaufe al thy commandments are equitie.

\* eZo-

(<sup>c</sup>) God giuting grace, itbehoueth his seruants thankfully to ferue andpraife him.

173. (<sup>f</sup>) Let thy handbetofaue me : becaufe *I* haue chofen thy commandments.

(<sup>f</sup>) Though man be indued with'grace, yet he needeth more grace, that by Gods hand and power, not by his owne, he may relift tentations.

174. I haue couered thy faluation, o Lord : and thy law is my meditation.

175. (?) My fouleshalliue, andshal prayfethee : and thy judgements shal help me.

(<sup>g</sup>) By tiús afsiftaue *of* grace, the foule continuarli in fpñtūal life, and praifeth God.

176. (<sup>h</sup>) I haue ftrayed as a sheep that is loft : (<sup>i</sup>) feekethy feruant, (<sup>k</sup>) becaufe I haue not forgotten thy commandments.

(<sup>l</sup>) Al mankind, and vniuetfally euericone, hath heenjas a loft sheep, (<sup>o</sup>) & Chrift came into this world to feeke andfaueal : (<sup>p</sup>) but effectually findetli andfaueh thefeonly , that forget not to keep his commandments.

## A. BRIEFE NOTE CONCERNING the Gradual Pfalmes.

Why the 150  
Pfalmes fo-  
llowing are  
called Gradual  
Canticles.

the hiftorical  
fenfe.

The myftical  
fenfe.

Thefe Pfalmes  
are conſolato-  
tic prayers and  
prophecies.

Hrefollowin order fifetecne Pfalmes intitled Gradual Canticles. The Hebrew word Mahaloth fignifieth Steps, or Afcenſions. The reaſon wherof Aadias, and ſome other Rabbins yeald, for that they were ſong with higheſt denoted notes, that can be in Muſike. The Talmud ſaith ~~they are ſo called~~, becauſe ~~they were ſong~~ in the fifteen ſteps going vp into the Temple. But S. Auguſtin, S. B. ifil, and other Chriſtian Fathers expound them according to the hiftorie, and immediate propheticall ſenſe, of the deliuerie of the Iewes from captiuitie of Babylon, aſcending into Ieruſalem : which is ſo ſituated on mountaines, that the way from all parts was by aſcending vnto it. According to the Myſtical ſenſe, of aſcending ſpiritually by venues to perfection, and to eternal felicitie. For the way tending to venue ( ſaith S. Bafil ) is like to cenaine ſteps ( ordegetees ) *by* litle and litle bringing the man that louth wiſdome vnto heauen. Theſe Canticles therefore are prayers, mixed with conſolations, for the ioyfull deliuerie of Gods people, from that great captiuitie in Babylon, which the Pfalmiſt King Dauid ſaw in propheticall ſpirit, and which his poſteritie felt, and ſometime indured. Which againe as a figure ſignifieth the rcturne and aſcending of mankind from ſinne to grace, and from the miſerable ſtate of this world into heauen. When pon S. Auguſtin interpreted! this: prophecie of the aſcenſion, or eleuation of the hart, from the vaile of reares. In the meane time, whiles we are in this world, theſe Pfalmes are conſolatorie prayers, and propheticall afſurance, that Gods people, Catholike Chriſtians, ſhal be deliuered from thralldom and perſecution of Pagans, Turkes, and Heretikes. As partly we ſee by the deliuerie from the Romaine perfecting Emperours, from the Vandals, Gothes, and Hunnes : & therefore with aſſured confidence we hope and expect the like deliuerie from Turkes, and all Heretikes of Luchers brood.

# OF PSALM 11

## PSALME C XIX.

*The leues m captruitie of Babylon, Chriſtians in perfection, or ether great tribulation, pray with confidence to be deliured from danger, and fclander afwcſed tongs, 5. lamenting their long indurante.*

Prayer in tribulation.  
The 7, key.

### 1. A gradual Canticle.

**V T X T H** **e**n I was in tribulation **I** cried to our Lord-, and ( \* ) he » » heard me.

(a) Former experience of Gods mercie in hearing the prayers of thofethat inuocated him, giueth hope that he wil heare in like caſe.

2. O Lord deliuer .my foule from (t)vnluft lips, and from a deceitful tong.

(b) Nothing is more dangerous then vntrue and deceitful tongs, nothing more damage then to diminish, and detrai! from the good fame of the iuſt: and therefore this isa moſt neceſſarie prayer, that God wil deliuer vs from the wicked tongs of Turkes, Heretikes, and other wicked men.

j. (c) What may be giuen thee., or what may be added vnto thee to a deceitful tong?

ft) What puniſhment is great enough for wicked tongs?

4. ( d ) The lharpe arrowes of the mightie , with coalet -of defolation.

4(d) Surely the malice of wicked tongs deferueth ſturpeſt puniſhmentsto be afflictedby ftronge hands.

5. ( e ) Woe is to me, that my feiourning is prolonged : I haue dwelt with the (f) inhabitants of Cedar : 6. My foule hath been long a feiourner.

(e) Icwes lamented their long abſence from the holie land, eſpecialy from Ieruſalem and the Temple. Chriſtians mourne fortheir refraint from cods ſeruite, and long peregrination froinheauen. (f) Ot Cedar the fonne of Ifmael, came Mahomet, the Turkes falſe Prophet, whoſe tyrannie it great and long. The name Cedar is interpreted, black enes, and obſcuritie, which iignifieth darkenes of error., and Anne.

7. With them that hated peace I was peaceable : when I ipack to them, they impugned me (?) without cauſe.

(g) The wicked affiſt thofe that giue no cauſe of offence.



# THE BOOK

## PSALME CXX.

*The iust reioycethat their prayer is heard , and that God continually prote&eth them.*

ion.

j. Key.

### I. A gradual Canticle,

I H A v e lifted vp mine eiesynto {a} themountaines , (£) from  
¶ whencehelpe shal cometo me

fa) Towards Ierusalem, and towards heauen. fi) Alhelpe commeth from heauen, that is , from God, who of his diuine ordinarie especially heareth prayers made in holie places. 5. Keg. 7.

. My helpe is from our Lord, who made heauen and earth.

3. Giue he not (c) thy foote to be moued : neither doe he (lumber that keepeth thee.

(cj) The iust speaketh and wisheth well to his owne foule. Especially the whole Church reioyceth in Gods assured protection.

4. Loe he Ihal not (lumber nor fleepe, that keepeth (d) Israel.

(d) The militant Church.

5. Our Lord keepeth thee, our Lord is thy protection, vpon thy right hand.

. By day ( e ) the funne ihall not burne thee: nor (/) the moone by night.

(e) Prosperitie, (f) nor aduersitie can ouerthrow the Church.

7. Our Lord doth keepe thee from all euil; our Lord keepe (£) thy foule.

(f) Spiritual life.

8. Our Lord keepe thy coming in , and thy going out; from hence forth now, and for ever.

## PSALME CX XL

*tender the fifft of returne to Ierufalem, yebemently defired by the Iewe; in CxL loves of hea-  
ptiuitie, the pfalmifi defertbeth the defire, tend hope of the tufi to poffeffe uen promifed  
betuen.*

the 10. key.

## I. A gradual Canticle.

**T**R ! io y c t n in thefe things, which (4) were fayd to me : We  
shal goe into the houfe of our Lord.-

(I) Diucri Prophet told the Iewes in captiuitie, that they should returne to Ierufalem. Al Prophets, Chrift alfo ? and his Anoftles, and Priefts, preach the entrance, and ioynes of heauen to the iuft. Al which the Pfalmift faid in propheticall fpirite, and reioyced.

1. (l) Our feet were (landing, in thy courts, o Ierufalem.

(b) The Iewes confider that former tyme they were ioyfull in the Temple of Ierufalem : Chriftians reioyce in the comfort they haue in the militant Church.

3. Ierufalem, which is built as acitie: whose (r) participation is together in it felt.

(c) Communitie and participation of fpiritual graces, is a great ioy to Catholics, whereof the fame Prophet fpeaketh, Pfal. nS.v.ii. and often elfwhere.

4. For (d) thither did the tribes a.cend, (e) the tribes of our Lord; the totall mimick of Ifraell to confeffe vnto tht name of our Lord.

(d) the twaine Tribes frequented Ierufalem, (r; and al nations of the world doe come to the Catholike Church.

5. Because ieaits (I) fate there in iudgement, (£) feats vpon the hufe (h) of Dauid.

(I) Seats of Iudgement were placed in Ierufalem, (fg) and feats of Iudgement in the Catholike Church (b., of Chrift.

6'. i) Aske yethe things that are for the peace of Ierufalem : and (4) abundance to them that loue thee.-

(i) Chrift exhorteth to aske, (I) and promifeth to giue that is rightly asked; Chriftians alfo inuite each other to pray for the Church.

7. Peace be made in thy ftrengh; and abundance in thy towers.

8. (I) For my bretheren, and my neighbours faites, (mj i fpake peace of" thee:

(O Chrift prayeth for his Church, (m) and gaue his peace to the Apoftles, and in them to their fuccedours.

9. For the houfe of our Lord God, I haue fought (») good things to thee.

(n) For in heauenlic Ierufalem, al good things are prepared, & are giuen to Saints reigning there for euer.

## PSALME CX XII.

*N* prayer in  
affliction.  
The *j*. key.

*feruent and attentive prayer, to be deliuered from captiuitie, or ante other affliction.*

-I. A gradual Canticle.

**T**O thee haue I lifted vp mine eyes, which dwell in the heavens.  
Behold as the eyes (4) of servants, are on the hands of their masters.

(*a*) Seruant's expecting necessities at their masters hands are commonly very attentive to receive that which they hope for : for must the faithful praying God, be very attentive, and not distracted in their prayers.

As the eyes (*b*) of the handmaid on the hands of her mistress : for are our eyes to out; Lord God until he haue mercy on vs.

(*b*) An other example of handmaids, who generally are more diligent than men.  
3. Haue mercy on vs, o Lord, haue mercy on vs : because we are (r) much replenished with contempt.

(*c*) Though much suffer his servants to find some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4. Because our souls is much replenished : reproch to them that abound, and contempt to the proud.

(*d*, Seeing persecution still increase, or continue long, the faithful are the specially to conceive hope of speedy relief.

## PSALME. CXXIII.

*The whole Church, and euerie Christian person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.*

i. A gradual Canticle.

**B**E that our Lord (4) was in vs, let Israel now say, 2. but that our Lord As in vs.

(*a*) If God had not sent his help and defence to vs.

(*b*) When men rose up against us, 3. (*c*) perhaps they had swallowed vs (*d*) alone;

(*e*,) *We* could not haue escaped the rage of our enemies. (*e*) The word (perhaps) doth not here import a doubt, or uncertainty, but in no defect of assurance, leaue the iudgement of the citizen that should happen (if God did not protect his servants) to their own confidence : which is an usual phrase in most languages. (*f*) So suddenly should the weak, without Gods protection be destroyed, as men are devoured & swallowed up by raging wild beasts, even before they be thoroughly killed. So "as" was swallowed into the whales belly.

4. When

■ Gods protection.  
The *j*. key.

When their furie was angrie againft vs, 4. perhaps ( e ) water had fwallowed vs.

(») Furious perfecution

5. Our ioule hath paffed through ( / ) a torrent : perhaps our foule had paffed through an intolerable water.

(f) Suddaine great troubles.

6. Bleffed be our Lord which hath not giuen vs for a pray to their teeth.

7. Our foule as a fparow is deliured from the fnare of the fowlers:

The fnare is (g) broken, and we are deliucured,

(£) Mans fubtleitie often deceiuech an other man , but there is no counfel able to circumuent God.

8. Our helpe is irwhe name of our Lord, who made heauen and earth.

### PSALME CXXIII.

*The c'nutch , and balie members therof, are alwayes protetteti by Gail : ^J~oe Gods pro-  
Viewed betng/uffered for a while, are at lajl punished,* jteflion.  
The 5. key.

i. A gradual Canticle.

H e V ( a ) that tntft in our Lord, as mount Sion : he faal not be  
**I**moued"for euer (b) that dwelleth 2. in Ierufalem.

(a) Thofe that confidently iruftin God , arc in fuch fecuntie as is mount Sion, which is a hil, defended alfo with is other hillcs roundabout. ( b ) **An** other thing required to this fecuritic, is to dwel within Ierufalem , not the teweftriai citie . for fas S. Auguftin obferueth) the lewes that dwelt therein are deftroyed 01 made captiues, and hitherto rciected of God, burin Cacholike Church.

Mountaiues round about it : and oiir Lord round about his people, from hence forth now and for euer.

3. Becaufe our Lord (c) wil not leaue the rod of finners vpon the lot of. the iuft , that the iuft reach not their hands to iniquitic.

(c) God wilnot alwayes, nor finally leaue his feruants intri bu lation , but only a while for their good.

4. (d) Doe wel,o\_Lord, to the good, and right of hart.

(d) This prayeris alfo an affeueración , for it is certaine that God wil defend, and reward the good, and right of hart:

5. Butfe) thofe that decline into obligations , our Lord wil bring with them that worké iniquities (f) peace vpon Ifrael.

(r) And no leffe affuredly God wil punish not only the notorious wicked , "and principal Authortot wicnednes, but alfo al thofe that for feare or for commodite, or for anie othercaufe , decline into obligations, bonds, coucnants , or anic way content inextemal shew with the kicked againft God: as in outward piofeffion of Hercfie , or Schifine, thonghfuch temporizers doe not thinke in their hart, that the pretended religion is true,-whe co they are drawne toyeald external conformine. For, as the Pfalmift here tcacheth, our Lord wil bringal fuchacccffaric offenders, to the fame judgement and punishment, with the principal workers of iniquitic.

(f) Al which being punished, then Ierufalem , the Catholike Church, shal haue peace.

## PSALME CXXV.

Tlic deli'ired  
from captiui-  
tiereioyce.  
The 7. key.

*ifraelttetreleased from captiuitie of Babylon,much morethrblessed both ofthe ol'Ki  
•nd new Testament delivered by Chriffrom captiuitie offinne, doe reioyci". 5. |  
"Who neuerthcles mufpaffe through tribulation to eternalfehctie.*

## 1. A gradual Canticle.

**X T T T H** e k our Lord turned the captiuitie of Sion t we were made  
**V V** as (4) men comforted.

(a) The lewes releafed from captiuitie, were exceedingly, and almoft incredibly comforted,as men tor great,and vnexpeited fodaine ioy, thiadte it rather a dreame then a truth that they are deliued from miferies. So S. Peter when he-was dcliured out of prifonby an Angel, thought it rather a vifion,then a true dcliucric.Suchfpiritual ioy deuout foules haue when they are deliucrd from Enne.

2.Then was our mouthxplefnished with ioytand ourtongue with exultation.

Then (bj shal they fay among the Gentils : Our.Lordhath done magnifically with them.

(b) Whcras in the two former verfes ( and very commonly ) the Prophet fpeaketh in the pretertenfe, for thcafluranceofthathe foresheweth , as if it were already done,yet here hevttercth his Propheciein the future.tcurc,that die Gentils wil confellc that Goddealeth magnifically with his people.

3. c) Our Lord hath done magnifically with vs: we are made ioyful.

(>) The people-alfo themfelucs gratefully confelle that God dealeth magnifically W'ith them.

4. (<f)Turne our captiuitie, o. Lord,(e) as a torrent in the South.

(d) The Prophet forfeeing al this in fpirit /prayeth for the performance herof. fr) And that-it may fpeedily be doi>c,asaioirrcuttlut runneth in the fouth part of the world,is commonly wery great,much defired,but fearfc expected.

5. (/)Tkcy that fow in teares(jr) lhalreape in ioyfulneflc/

(y, This is the ordinarie difpofition of God, that his fcruants shal make their feeding,which is, doe good workes (faith y.Auguftin) with teares , in tribulation ' vpon earth:(g) and reapea plentiful harueft, the reward of their fncering and wel working,in the next litc.Inaflured hope wherot the Pfalmift,and the whole Church joyfully conclude this Pfalme with the t>o verfes folowing.

6.Going they went and wept,calling their feeds.

7.But comming they fhall come with exultation, carying their sheaues.

## PSALME CXXVI.

*Neither houle nor title cun he built, or kept without Godsfl>eci/tl prolùdente &nd  
helpe, j. thofe thett tru/t in him j< </ prosper in thetr endetuourr.*

Godshelpe in  
al good  
workes.  
The }. key.

### I. A gradual Canticle (4) of Salomon.

(4) God not permitting Daud to build the Temple, promifed that his fonne should build it, and therfore beides other good admonitions , giuen to his fonne Salomon , hediredteth this Pfalme to him, to be fong with others in the dedication of the temple. j.Reg.8.1. Par. j.

**V** N l e s s e (&) our Lord build the houfe, they haue laboured in  
vaynethat build it.

(i) Vnleft God bethe principal Agent, no worke can prosper.

Vnielle our Lord keep the citie , hevvatcheth in vaynethat keepeth  
it.

a. It is vaine for you to rife (c) before light: ( d ) rife ye after ye haue  
liten , which eate (e^ the bread of forow,

(c; It is vaine to atempt anie thing without Gods grace a(lifting • (d) they that fo  
doing , & thinking they hauedone Something, reft («; after their paintul trauel,  
muft rifcagainc jf begin anew ; becaufe that which they feeeme to haue done wel, is  
noxhingworth, nor shalhaue reward.

3. (f) When he ihal giue ( g ) fievee to his bcloued ; behold ( h ) the  
inheritance of our Lord (») are children : (/j the reward, the fruit of the  
womb.

f/Contrariwife wherc Godgiuir.g giace & thofe that truly loue him, doe good  
workes, (& ; with great cafe, and dlight, as they take their ilcepe , (A they merite  
inheritance in heauen, (i) for their good workes. (kj The reward is promifed to the  
true children of God, borne to him in the womb of the Catholike Church.

■4. As (/) arrowes in the hand ot the mightie : fo are the ( m ) children  
of them that are lhaken.

( I ) Moreouer asa ftrong archer friketh deep with his arrowes › fo they that  
patiently fuft'er much in this world, (»-) doe multiplie good workes.

5. (n) Bleffed is the man that hath filled his delire of them : he ihal  
( 0 ) not be confounded when he ihal fpeake to his enemies (p) inthe  
gate.

(n) Such shal be very happie , ( 0 ) & very eaiily anfwer al that can be obie&cd  
againft them (j) in the day of lodgement.

# THE BOOK

## PSALME CXXVII.

Feare of God *ffjppmes both of this l'ife etnei of the next, is obtajned by fearing, and fineerely fer-*  
the way to *uing God.*  
jhippines.  
The 7. key.

I. A gradual Canticle.

**B** Lessen are al that feare our Lord, that walke in his waves.  
i. Because thou shalt eate the labours of thy hands : blcifed art thou,  
and it shal be wel w ith thee.

J-Tny (4) wife as a fruitful vine, in (5) the lides of thy houfe.

(«) Ir fuch feruants of God be maried, they shal ordinarily haue iflue, & fuccefsion  
in their familie; but fpecially the foules of fuch shal brino forili manie meritorious  
workes, (b) in the bofome or the Cath'olike Church, which was foundid in 'Chrills  
fide.

(r) Thy children as yong plantsof oliue-trees; round about thy cable.

(c) Children alfo fignifie good workes; -

^.. Behold fo shal the man be blcITed, that feareth our Lord.

5. Our Lord out of Sion bielle thee : and that thou may if fee the good  
things of Ierufalem al the dayes of thy life.

And that thou may ft leethy (d) childrens children, peace vpon Irael..

(d) Reward in heauen for good workes in earth.

## PSALME CXXVIII.

The Church *rhe Church often ( and much ) impugne'd, is not ouercome. 4. tierpersecuters-*  
fill firme in *are defroyed, 6. contemned, S. and curfed.*  
perfection.  
The 6. key.

i. A gradual-Canticle.

F t e n haue they impugned me *fb*) from my youth, let Ifrael

**V J** now fay:

(a) Ifrael which is. the Church of God, reioycing faith: that enimies haue often, (b)  
euen from the beginning of the world, perfecuted me, as when Cain perfecuted Abel,  
other wicked periecuted Seth, Enoch, Noe : the Chaldcas perfecuted Abraham: the  
Ægyptians perfecuted the Ifracritcs: and fo in other generations.

a. Oiten' haue they impugned me from my youth: ( c ) but they haue not  
preuailed againft me.

(c) But they haue neuer ouercome me. So the Pfalm ift teftifieth for al times paft, &  
prophecieth the fame for times to come. '

j. Sinners (J) haue builded vpon my backe: they haue (e) prolonged  
their iniquitie.

(d) Persecuters not being able tooerthrow or fuppreffe the Church', haue laide  
great weightie bu-dens of tribulations vpon her backe, whiche she hath patiently and

strongly

strongly"borne,(e) they haue ftill perifted, onc.forte after an other ,-but with longanimitie the Church luth flood fait , and eonflantly paffed through al diftreffes. In ; moral fenfe Inners build iniquitie vpon the back of the Church,yea and vyon Gods back,when they perfume tofinne,truftingin theendto beabfolued by vertueofholie Sacraments left in The Church. Likewife when they excufe their finnes, imputing the caufe to other creatures of God , wherby they are allured. Which is in eftte f faith S.AuguftinJ co accufe God,and co build iniquities on Gods back , who made thofe creatures.

4. *(f)* Our iuft Lord wil cut the necks of inners ; 5. let them al *(g)* be confounded and *(h)* turnedbackward,that hate Sion.

*(f)* God therfore who is iuft, wil at laft caft fuch preftimptuous inners from his back,and breaketheir ftiffe necks:*f<sub>2</sub>* then shal they be confounded, *(h)* feperated eternally from God,become like fruitles and withered graffe, caft away,defpife4, yea curfed of al

nd bleffed by none,as the Prophet denounceth in the next verfes.

6. Let them brmade as graffe in the toppes of houfes : which is withered before it be plucked vp.

7. Whcrof the reaper hath notilled his hand,and he that gathereth the sheaues his bofome.

8. And they faid not that paffed by : The bleilingj of our Lord be vpon you: we hauebleffed you in the name of our Lord,

## PSALME CXXIX.

*the /ewes,or other people in tribulation forjinne,or temporal captiuitie, trie to God to be dehuered.a,trufling and encouraging ech other in Gods Iccujlomed mercit,aJ]-uredlj hoping that beytil redeeme deiuiuer them.*

The' fixth penitential Pfalme. They. key.

I.A gradual Canticle.

**F**ROM (4) the depths I haue cried to thee, o Lord: 2. Lord heare my voice:

(«JThis prayer agreeth to al true penitents, crying to God for helpe, being either in depth of forow fot.finnc, and fo it is one of the Penitential Pfalmcsjor the depth offeritene delirerò afend cowards perfeilion in vertue. and from this vaile of mife rie'into heauen,andfoit is a Gradual Pfalme;orin the depth of temporal paines,and foitis a fpccial prayer for foules in Purgatorie , offered by the Church in their be-halt'e.

Let thine cares be intent to the voice of my petiion.

¿.If thou shalt obfetue iniquities,© Lord: Lord *(b)* who shaltufteine it?

*(tr)* None is able to abide the rigour .of Gods iuftice.

Because with thee there is *(c)* ptopiciation:and for *(J)* thy law I haue expeétdthee,o Lord.

*(c)* But al muft relie vpon hismercic. *(d)* For thy promifes made in the law,that thou wilt remit finnesuothe penitent, giue mote grace to them that feeke it , and tmitigate alfothe painesduefor finnes.

My foule\*



My foule hath expected in his word tç. my foule hat Whoped in our Lord.  
6. From ( e ) the morning watch euen vntil night : let Ilrael hope in our Lord.

( r ) The hope of penitens is like to the watches of the day time, from morning vntil night, which are more comfortable then watches of the night:

7. Becauſe with our Lord there is mercie: and with him ( / ) plenteous redemption.

( ff ) The greateſt comfort is in Chriſt our Redeemer, whoſe plentiful Redemption bringeth more aboundance of grace.

8. And he ſhal redeeme ( ? ) ifrael, from al his iniquities.

( g ) Chriſts Redemption being ſufficient for al the world, is eſſeñual only to true liuing members of the Catholike Church.

## PSALME CXXX.

Confidence  
innocence.  
The?, key.

*^fnte iust foule in humble confidence offerer!) his innocencie , as 4fpintuol 7nd-  
7ruicful iucrifice to God, yexhortingol Godsferuants euer to hope mhim.*

I. A gradual Canticle of (4) Daud.

( i ) J Daud by Gods ſpecial grace hauing a ſincere minde towards almen , euen towards his enimies ^mdan humble hart, not defiring anie thing ambiciouſly > but al to die honour of God, propofeth his owne example, for others to imitate: that they may with him offer the ſacrifice of liuulitie and innocencie vnto God , from whom al good things proceed.

**L** Or d my hart is not exalted : ( i ) neither are mine cies loftie. Neither haue I walked in great matters nor in merucloſ things about me.

( b ) Al this with a thankful mind to God who gaue this grace.

i. If I was not humbly minded: but exalted my foule: As ( c ) the weaned child is toward his mother, ( d ) for tribution in my foule.

( e ) As children after they are weaned come ſtil willingly to their mother , ſo doth the child to God relie vpon Gods helpe, though he alwayes feele not the ſweetnes: ( d ) & according to his deniatur herein, he expecteth reward.

j. ( e ) Let ifrael hope in our Lord, from henceforth now and for euer.

( e ) King Daud, or anie other, being for his verue aduanced, & rewarded by God, is a good example to moue others to do the like / o ſhal they receiue like reward.

# OF P S A L M E S.

## PSALME CXXXI,

*The Pfålmiſ eurneſfli pruyet God to giue bim leuue, er to ſhe-ty bim vtbert to Chriſtscom-  
build a Temple. But more eſpecially prtyethfor, \*nd prophecietb the camming of nſ'n& to, e'  
Chriſt, the promiſed Sonne of Dauid: L^ſignifying Gods promiſe therof, tnd i-0'?  
of etiblis hing his Church.* U- t- u ..

I. A gradual Canticle..

D E m e w b e r (a) Dauid, o Lord, and al hiſ meekenes:

IX. (») It is an vſual thing that Dauid, Moyſes, & other Prophets ſpeak of the influence in the third perſon.

.As he (ware to our Lord, (b) vowed a vow to the God of Iacob.

(b) King Dauid deſiring, and ſo farre as lay in him, promiſing to build a Temple to God, with great inſtance prayeth that he might perſorme the ſame. But God diſ-  
ling otherwiſe, that not he, but hiſ ſonne ſhould build it, he neuertheles prepared the  
matter, workemen, and money, ſhewed the forme, and diſpoſed the Leuites how  
to ſerue therein.

3. (c) If I ſhal enter into the tabernacle of my houſe, if I ſnal aſcend into  
the bed of my couch.

Mpreouer by vow depriued himſelf of entering into hiſ owne houſe, or ta-  
king hiſ ordinarie reſt, til he might ( if it ſo pleaſed God ) know tire place where it  
ſhould be built.

4. If I ſhal giue ſleepe to mine eies, and ilumbeting to mine eie liddes:

5. And reſt to my temples: vntil I Ende a place for our Lord, a tabernacle,  
for the God of Iacob.

.Behold we haue heard of it in Ephrata: we haue found it in (e) the  
fields of the wood.

(d) It was reueled to Dauid, that the Temple ſhould be built in that part of Ieru-  
ſalem, which looketh towards Bethleem ( otherwiſe called Ephrata; where our Sa-  
uiour was borne, (e) Within Ieruſalem, which is compared with woods. In thiſ vi-  
ſion alſo the whole forme of the Temple was reueled vnto him, as he teſtifieth i. Par.  
18. v 19. Al things, quoth he, came written with the hand of our Lord vnto me & that I  
might vnderſtand al the workes of the paterne.

7. (p) We wil enter into hiſ tabernacle-. we wil (g) adore in the place  
where hiſ feete ſtood.

(f) Holie Dauid moued with exceeding deuotion, repared to the place, where  
Gods Temple ſhould be built, (g; & adored God, where the Propiciatorie, as a ſuo-  
ftooler preſenting Gods preſence, ſhould ſtand. Vnto meruelihen if deuotion moue  
Chriſtians to viſite the holie places, where our Sauour God and Man was Incarnate,  
was borne, ſuffered death, was buried, aſcended into heauen, or anie other place  
where hiſ feete ſtood.

8. (b) Arife Lord into thy reſt, thou, and (i) the arke of thy ſanctifica-  
tion.

(h. o) God, leauing Silo, Gabaon, and xhe like places, come into thy holie Temple,  
(i) with the arke of couenant, where thou ſanitiſieſt thy people. And here againe  
the Proper illuminated with a higher Myſterie, and inflamed with more deuotion,  
prayeth for Chriſts comming into tire world, and prophecietb that after hiſ Paſſion

he wil rife, not only in giol ico fibule, but alfo of bodic, prefigured by the Arke of tctimonic, which was in the tabernacle, and after in the Temple.

9. Let thy Pricfts be clothed with ( { ) iultice : & let thy ( I ) faints reioyce.

(k; Grant therforerhatxhy Pricfts, which muft affer. Cicirificcijn. this facred place, i be indued with vertues, and good life worthie of their degree: (I > and the Lcuirees j who arc ordained co ferue there, be likewife made fitte for their diuersfunction% i both in the old and new Teftament.

10. (m) For Dauid thy feruantsfake      turne not away the face of thy I Chrift.

(m) And feeing thou haft giuen fuch mceknes, deuotion, zcalc, Gncerie, and other rvenues, making; him aman according to thync ovne hart, and therupon promifed io i eftahiishhis recd/n^differ notxofend thy promifed Mcfsias, Chrifc our Redeemer.

ri. Our Lord(o) hath iwometruth to Dauid, and (pj-hewiluotdifa-pointitt (^) Of the fruit of thy womb wil I etvpon thy feate.

(«) Hence forth to the end of this Pfallmc the Prophet cclatcth Gods reuelation . to him . That he lsth truly promifed with an oath, (p) and wil performc, (y) to fette ' one of Dauids fonnes vpon bis Throne- ' which was not only fulfilled iu Salomon, j who reigned in great peace, and biildd the Temple, but efpecially in Chrift the Sonnc of Dauid, to whom our Lord God gaue the featc **bi** Dauid his father, & he ( shal reigne in the houfe of Iacob for euer . and of his Kingdom there shal be no end. Luc 4. v. 51. jj. By this promife Saint Peter alfo proueth Chrifts Refiurreftiou. Aft. 1. v. jo.

11. ( r ) If thy children fbalkkeepe my teftament<sup>4</sup> and thefemy teftimonies which I wil teach them:

(r) Concerning the children of Chrift, members of his Kingdom the Church, the promife is conditional, ! f they obferue Gods commandments, they shal fitvpon his feate: be coheyes of his Kingdom. Rom. 8. v. 17.

Their children alio euen for euer, fhall fit vpon thy feate.

i5. Becaufe our Lord hath chofen Sion : he hath chofen it for an *hahira-tion* to himfelf.

14. This is my (y) reft for euer and euer: here wil I dwel becaufe I haue chofen it.

(f) Sion, the Catholike Church, is a perpetual place where God dwelleth.

15. Bleffing I wil bieife her ( t ) widow : her ( T ) poore I wil fil] with breads.

(ff) The Church wanting Chrifts vifible preface, is replenished with manie bleffings, (fv) and ai her humble children are releued with holie Sacraments.

16. Her (w) Pricfts I wil clothe with faluation: and her (x) faints fiaal rcioyce with ioyfulnes.

(w) The Church hath alwayes fome ho Hc Priefts (x) and fióme holie people.

17. (y) Thither wil I bring forth a horne to Dauid, I haue prepared ( ^ ) alampe to my Chrift.

(7) Of this Chuth, elefct by God, Chrift is the Prorefc our, and ftrong defence, fit; And the fame Church shal be a perpetual lampe, w'herby others may come to I him.

118. His enemies I wil cloth with confufion : but vpon him fhall my fan-idiification fiourilh.

# OF PSALMES - t4T

## PSALME CXXXII.

*FrJteriu cantori is commended to «/ «a the Church as necefttrie And dcleú<|>le 3tjerna^ con-  
« [elf, Anibleffed of Gol. The'7. key.*

i. Agradual Canticle (4) ofDauid.

(») Dauid being a moft peaceable man, euen toward his enimies, is added by Efdras in this title, as au example for others to imitate.

**B** Eh q l d (<) how good and how pleafant a thing it is x. for brethren  
j. odwelinone.

(b) That concord is both good and pleafant ,needethno other prooffe , but only to Conſider & to bencold the rruitheroſ in eueric communie , and eſpecially in the Church 01 God.

X. (c) Aſoyntement on (d) the head, which.ranne downe vpon the beard,(e) the beard of Aaron, which ranne downe vnto (/). the henttne of his garment.

(c) Tne ointment, wherwich Aaron and other High Pricfts.were confronted, was precious,and moſt odoriferous,ſignif/ing grace bought by Chriits blood, and producing vermes,which make fwectfauour: (d; was powred vpon the High Pricfts head, who being head of the Church, («) vnitie and concord deſcended from him to other Prieltſ, ) and fo to the people, euen to the lowcft and mcancft.in Gods Church.

3. As the dew of Hermon,, which runneth downe vpon mount Sion.

(g j An other iimiltudetodeclare xheexcellencie of concord: Aſthe dew of naount Hermon , which is perpetually coueref with ſnow, that falleth from the heauen, thence defeending refresheth & rrudificth the hilof Sion : fo mutual concord . and fraternal charitie amongft the faithful, nourisheth each other, making them fruitful, in al good workes.

Became (b) there hath our Lord commanded bleffing, and life euen  
■foreuer.

(b) Where there is vnitie God giueth abundance of grace, as where the Apoſtles with other faithful were githered, and continued in prayer, the Holie Ghoſt came vpon them al. And the multitude of bjcicuers ſthen increaſng,had one barrandone foule. Ad. l.. & 4. v. j i..

## PSALME CXXXIIL.

*^il, Ani tſpeciAlIrr clergte-men thAt Jerue the Church ^rt Matei t\* prnife eoi GtxTcontia  
bj dny Ani bjnielli jjo^hAl tbe T/be blefed of God., nualiy to be  
praified.*

The I. key.

I. Agradual Canticle.

**L** O e (4) now bleſſTc our Lord , al ye the. ſeruants of our Lord:

(«> This laſt Gradual Pfalmes, as a concluíſón exhortheth alto praife God.

G g a. Which i-

Which ftand in the houfe of our Lord, in the courts. of the houfe of our God.

t. In the nights lift vp your hands vnto the holieplaces, and bleifcyeour Lord.

j. Our Lord out of Sion bielle thee, who (i) made heauen and earth.

(b) Tor to this end he made al creatures in heauen & in earth.

## PSALME CXXXini.

Gods perfe-  
ct ion and  
coodnes.  
The i. key.

*Godvóho only is omnipotent, and fountaine of i goodnes, u of al to be praifed.  
Hets thefpecial preteflour of his defied people. ij. Contrarrvdfefalfe Gods  
are impotent, yaine, and can not helpe thofe thatferite tljem. iQ. Only the Church  
doth rightlj praife him.*

I. Alleluia.

RAYse yethenatneof our Lord, (i) yc'feruants praife our Lord.

P (a) Gods feruants.

2. Ye (i) that ftand in the houfe of our Lord, in (c) the courts of the houfe of our God.

(b) Clergiethat feruein the Temple, (c) andyeLaitie that attend to his feruice, niuft praifehim for thefe caufes.

; .Praife ye our Lord, becaufc our Lord is (</) good: fing ye to his name, becaufe it is (e) fweet.

fd) hisgoodnes.fc)his benignine.

Becaule our Lord (f) hath chofcn Iacob to himfelf, Ifrael for his owne poffeifion.

(f) He hath adopted vs his children.

Becaufe l haue knowne that our Lordis (g) great, and our God aboue al Gods.

(gj He is omnipotent .as appearethby his workes, here and elfewhere recited: and manie wayes knowne to the world.

6. Al things whatfoeuer our Lord would he hath done, in heauen , in earth, in the fea, and in al the depths.

y. Bringing forth clouds from the vttermoft of the earth: lightnings he hath turned intorayne.

Who bringeth forth the winds out of his treafure: 8. .who ftruck the firft begotten of Aegypt from. maneuentobeaft.

9. He fent forth lignes and wonders in thejniddes of thee,.o Aegypt: £jro.u. vpon Pharao, and vpon al his feruants.

jo. Who ftruck manie nations: and flew ftrong Kings;

*Iof. II.*

n. Sehon the King of the Amorrhdtes Og the King of Bafan, and al Nu».

*II.*

the Kingdomes of Chanaan.  
12. And he gauc their land for inheritance, for an inheritance to Ifrael i fU-  
his people.

ij. Lordt

ij. Lord thy name is for euer. Lord thy memorial is vnto generation and generation.

14. Becaufe our Lord shal iudge his people: and wil be intreated toward his feruants.

15. The idols of the Gentils are filuer, and gold, the workes of mens hands.

rd. They haue mouth, & shal not fpeaket they haue etes, and ihal not fee. ly. They haue cares, and shal not heare. tor neither is there breath in their mouth.

18. Let them that make them become like to them: and al that haue confidence in them.

19. Ye houfe of Ifracl bleffe our Lord: ye houfe of Aaron bielle our Lord.

20. Ye houfe of l. eui bielle our Lord: you that feare our Lord, blcfie ye o r Lord.

21. Bleffed be our Lord out of Sion, who dwelleth in Icrufalem.

### PSALME CXXXV.

*God being meruelous in himfelf, 4-latb slewed his power and goodnes in lit worses, as wel in general to al the world, 10. as in particular towards his eleeidpeople,*

Gods merue-  
lous workes.  
The 1. key.

L. Alleluja.

**C** o n f i s s i y c to ourl-Ard (a) becaufe he is good; (t) becaufe his mercie is for euer.

(a) Whole goodnes is incomparable, (i) This fecond part of euerie verfe, 6rft pronounced by the Priests, confefing & praiing Gods mercie aboue al his workes, was ftill repeated by mufticians, or other afliftants, in manner as now in Litanies fo Lord deliuer vs ) and ( We befeech thee to beare vs. J And as Gloria Patri, &c. is added in die end of Pfalmes, and our lords prayer, and the Angelical falutadon are often repeated in diuers Offices, and in the Rofarie.

2. Confefleyeto (c) the God of Gods: becaufe his mercie is for euer.

(c) Whofe diuine power- created al other things.

j. (d) Confelfe ye to ( e ) the Lord of Lords: becaufe his mercie is for euer.

(d) By this invitation to praife our Lord God, thrife repeated, we professe the Bleffed Trinitie, who is one God in fubftance, and three Diuine Perfons. (e) Whofe dominion is ouer al the world.

4. Who ( f ) onlie doth great meruels fbecaufe his mercie is for euer.

f/Only God can do true miracles; to wit, workes aboue the courfe of al nature.

5. Who made the heauen ( g j ) in vnderftanding: becaufe his mercie is for euer.

(g) In admirable wifdom.

•6. Who eftablished (A) the earth in the waters: becaufe his mercie is for euer.

“ (/); Mide the waters aboue nature to retaine within their bonds , & not to couer the earth.

7. Who made the great lights: bccaufe his mercie is for euer.

8 The futinc to rule the day: becaufe his mercie is for euer.

g. The moon" andftarresto rule the night: becaufe hisincrcic isfor euer.

ro.Whoftruck. Aegypt with their firft-begotren : Bccaufe his mercie is £07. n. for euer.

n.Who brought forth ifrael out ofthe middes ofthem: becaufe his mcr- | eie is for euer.

n.In amigúe hand andloftic arme:becaufe hismercieis for euer. *£xo.i).*

13. Who diuided the Rea fea into diuiftons : becaufe his mercie is for euer.

14. And brought forth Ifrael through the middes therof : becaufe his mercie isfor euer.

15.AndheouerthrowPharao, and hishoftintheRed fea: becaufe his *Ext.14.* mercie is for euer.

16. Wholedhis people through the defert: bccaufe his mercie is for euer. Na».

iy.WhoftruckgreatKings:becaufchis mercicis :or euer. 11,

18.And Hew ftrong King>:becaufe his mercie isfor euer.

19. Schon the K ingot the Amorrheites:becaufehis mercie is for euer.

10.And Og the King of Bafan: becaufe his mercie is for euer;

11.And hegaue their land for an inheritance : bccaufe his mercie isfor euer.

.21.For an inheritance to Ifrael his fetuant:bccaufe his mercie is for euer.

23.For in our humiliation he was mindful ot vs: bccaufe his mercie is for euer.

24. And he redeemed vs fiuiu our enemies : becaufe his mercie is for euer.

xç.Whogiueth foodeto fi) al flefh: becaufe hismercies is for euer.

(>) Al Gods benignirie,as wel ofparticular benefits towards his people, as general to them and alothers.proceededifrom his mercie.

16.Contelle ye to the God of heauen: becaufe his mercie is for euer..

Confcffe ye co die Lord, ofLotds.hccaufe his mercie is for euer.

## PSALME CXXXVI.

*The Prophet deſcribeth how lamentably the people in captiuitie of Babylon roil Thelewesla-  
bewaile the want of means to ſerue God, and of their »attun' Joyle : 7. with mentation in  
tun'deſire of their enemies puniſhment.* captiuitie.

A Tſalme of Dauid (4) ſeruered.

(a) By adding to this title (for ſeruered the Septuagint Interpreters ſignifie that  
this Pſalme created » of the fame captiuitie, in which leremias writte his Lamenta-  
tions.

**V** P on theriuers (£) of Babylon, there we (c) fate and wept : whiles  
we (d) remembred Sion.

(é) Nerc theriuers in Chaldea, whereof Babylon was the head citie, ft) the lewes  
remained mourn:ng, fdj remembring the holie rites and ſeruite of God, which had  
been in dion, where they were depriued in thee, 'pciuitie.

z. On the willow es in the miſdes therot, we hangd vp (↵) our nſtruments.

(•) Al their muſical inſtruments, as hauing no vſe of them.

Beauſe there they that led vs captiue, (/) demanded of vs words of  
ſongs.

(/) Either in earneſt or in ſcorne the Chaldees willed them to ſing, as they were  
accuſtomed in their countie.

And they that led it away: Sing ye an hymne to vs of the ſongs of Sion.

4. (g) How ſhal we ſing the ſong of our Lord in a ſtrange land:

(^) They excuſed themſelues, and refuſed to ſing ſacred Pſalmes before prophane  
people, neither had they miſd to ſing in that "mourning ſtate of captiuitie.

5. (/) If I ſhal forget thee, o Ieruſalem, let my right hand be torgotten.

th) The people ſhew not only their ſeruent preſent deſire to ſerue God in Ieruſalem,  
but alſo their èrre purpoſe ſti to deſire the fame, wiſhing that if they forget it, or  
loſe this affection, their right hands, or what fouer is moſt deare, or neceſſarie for  
them, may be forgotten, not conſerued, but ſuffred to periſh.

6. Tj Let my tongue cleaue to my iawes, if I doe not remember thee:

r>: If I loſe this affection, let me alſo loſe the vſe of my tongue.

If I ſhal not ſet Ieruſalem in the beginning of my ioy,

7. Be mindful, o Lord, of (4) the children of Eder, in (!) the day of Ieruſalem;

(k) The Idumeans incenſed the Chaldees to be cruel againſt the lewes, whereof they  
pray for iuſt reuenge ^nd V ithal the Pſalmiſt prophecieth that it wil be reuenged,  
which Ifaiaſ alſo P'-ophcccih C. tt. v. i l (7j for their reioycing in Ieri; fajes miſeric.

(m) That ſay: Rafe it, rafe it, euen vnto the foundation therot.

(tn) Tiies oice of the Idumeans, inciting the Babylonians vtterly to deſtroy Ieru-  
ſalem.

8. (n) Daugther of Babylon miſerrable; bicied is he, that ſhal repay thee  
thy payment, which thou haſt payd vs.

(«.) Á Prophccic that the peoples: Babylon ſhould alſo be puniſhed, for their  
crueltie againſt the lewes, whereof Ifaiaſ likewiſe prophecieth c. 15.



9. Blefledis he to) that shalhold, and (p) shal daihthy liete ones againft the rock.

(•) God wilblefcljOr reward them that shalfcuerey afflift theBabylonians,(p)not fparing their children. Morally he isbleiTcd, that mortifiethhis ovne pallions, cutteth offfirft il motions,or punisheth venial finnes, that they grow not ftrong within his foule, and fo draw it to commit mortalfinne. S. Aug. hic, & S. Greg, in fine expof. Pfal.4. pznit.

## PSALME Cx^rxVII.

Thanites to  
jGdotor bene-  
'zts.  
jTbey.Key.

*Thewhile Church , or ante tuft perfon, rendreth thanks to God for his benefits  
4.faying that al Kings and Kingdomes may doe the fame, 4. becaufe God  
being high refpe Eleth and aduanceth the humble.*

I. To (4) Daud himfelf.

(a) This Pfalme is a fitte forma of thanks for Daud, or anic other fcruant of God.

I wil confeffe to thee, o Lord, in my whole hart : (c) becaufe thou haft heard the words of my mouth.

(t)iwil render thanks andpraife. (c) God euer heareth the prayer that is rightly made, forwichthe fuppliant istlwrforciu giucilsaukes.

In (d) the fight of Angels l wil fing to thee : z. I wil adore (e) toward thy holie temple, and wil confeffe to thy name: i. Cor.  
v. io.  
Toi. lx.

(d) Angels are prefent where the faithful pray , obferue our prayers , and offer them to God, if they be fincere, as the prayers of Tobias, and.Cornelius. (e) When there was notacccffe to the Temple, yet the lewes praying in captiuitie, turned j>. ie. themlclues towards the Temple. UiTio.  
Pyü.14.

For thy mereie, and thy truth : becaufe thou haft magnified aboue euerie thing (f) thy holie name.

(f) The Name and Maieftie of G o n, The W o R d ( which is the Sonne of God) alfo the name of I t s v s, is magnified aboue al names , or temporal things.

3.1 n what day foeuer I shal inuocate thee, heare me; thou wilt multiplie iftrength in my foule.

4. Let (g) al the Kings ofthe earth, oLord, confeife toxhee: becaufe they haue heard al the words of thy mouth:

(g) Sooner orlaterKings and Princes of alKingdomes and nations,haue been orshal be connected to Chrift.

5. And let them fing in the waves of our Lord: becaufe great is the glorie ofour Lord.

6. Becaufe our Lord is high, and he bcholdeth low things : and high things he knoweth (h) far off.

fh) God knoweth proud men , not as his freindsor fcruants ,but farce off, as frangers and enimies.

■7. It Ishalwalke in the middes of tribulation, thou wiltquikenme: and vpon the wrath of mine enimies thou haft extended thy hand, and thy right hand hath faued me.

8. ũ ar Lord wil repay tor me: o Lord thy mercie is for euer: deípilc no the work.es of thy hands.

## PSALME CXXXVIII.

*Gods knowledge, 7. and pference' I i. without the helpe, or 'indorante of antething) extendet 't to a! things, times, and places. ' 7. fie giuetli exceeding great 'onour to to his Saints. io. theroi cl'ed, as ententes to God, are iuftly bated, zj. the tufi pray for God perpetual direction.*

Gods fpecial  
prouidence of  
ibis feruants. |  
The >. key.

I. Vnto (4) the end, a Pfalme of Dauid.

(at By this part of the tide ( to the end ) is fignified ( os is noted Pfal. 4-) that the nutter conreinad indie Pfaiinc. perteyneth. to the new Teftament.

**L**O R d thou (J) haft proued me , and haft knowen me : 2. thou haft known my fitting downe, and mv riling vp.

(bj God «'ho kr. oweth al things moft abfolutely and peifcilly, without di'leoa-fc or | fearching, yet a, i; | vcre, maketh experimental trial of his feruants, to make them in | fomefore to knoa' him, .-nd to kno-. vthemf. lues. And fo here holie Dauid or other | fa iti. f.-l man , acknowledged! Gods Omnifcience, that is. ported knowledge or al | things, without exception, paft, prefent. & 7 to cometal workes, wordes, thoughts, and | what foeuer can be, though it ueuer was nor siul be, in general. and in particular.

3. Thou halt vneerftood iny cogitations far off: my path , and (c) my corde thou haft fearched out.

(c) Tiievtttermoft meafure and reach of mvne intention.

4. And thou haft forefeen al my wayes: became there is not a word in my d) tongue.

(d Tne word holder, in by the tongue, and not vttered by mouth , is nothidden from God.

5. Behold, o Lord, thou haft knowen al rhc laft things, & them of oldt thou haft formed me, and haft put thy hand vpon me.

6. Thy knowledge is (<v) become meruculus of me: it is made great, and I can no: reach to it.

(r) By experience << fee that Gods knowledge exceedeth our reach.

7-Cf) Whither shal I goc from thy fpiriti and whither shal I flye from thy face?

(f) As Gods know ledge comprehendeth al things, fo his pference extendeth it felle tool places, neither is contained in place , but exceedeth al place, in his diurne imeniitie.

8. It l ihal afeend into heaucn, thou art there : if I delcend into hel, thou art prefent.

9. It' shal take my wingsearly , and dwel in the extreme parts of the fea.

10. Certes thither alfo shal thy hand conduct mc: and thy right hand fnal hold me.

it. (?) And I fayd: Perhaps darknes shal tread e ouer met and the uight is mine illumination in my dcights.

(g) The Prophet. tifo in the porfon of anic curious imagination man , examined and findeth that no darknes nor couer can hide anic thing trom God.

Ti. For darkenes fhall not be darkened from thee, and the night ihall be lightned as the day.as the darknes therof, fo alfo the light therof.

1;.Becaufe thou haft pofieffed (A) my reynesthou-haft receiued me iron (1) my mothers wombe.

(h) Nothing feemeth mote hildcn, then a mans entrails, (>) or a child in the mothers wombe.

14.I wil confeffe to thee, becaufe thou art terribly magnified : thy workes are meruelous, & my foule knoweth exceedingly.

15. My (4) bone is not hid from thee, sybichthou madeft in fecrerr and my fubftance in the lower parts of the earth.

(k) Or bones in the flesh.

16. (/) Mine\* imperfection thine eyes haut Teen, & in thy book \* alftial \* *Colem*, be written; (m) daics ihall be formed, & no man in them.

(l) Or mans bodilie imperfection before his birth, (is, daily formed by God , not, » or by m. in. Job. » o: v. 8. t. M3 c. 7. v. x^ . ij.

17. (n) But to me thy :: freinds, o God, are become honourable exceedingly: their principallitie is exceedingly ftrengthened.

New tranflaters peruert this place an flaring 'thoughts} for friends} contrarie to the Hebrew, Greeke , and Latin , and al ancient Fatheis, **only pretending** that the fame word in the Chaldee tongue alfe lignificali thoughts. fi About al confideratiõs it inoli exceedeth, that God fo high and infinite , honoureth his humble poore feruants fo exceedingly, that it feemeth to them felucs farre more then can be duc. Fur he reuaret heu enouer & about merites; which merites alfo are founded in Gods met  
lie chien without merite.

18. (o) I wil number them , and they fhall be multiplied about thee and: (p) I rofe vp and I am yet with thee.

(•) The number alfo of Sainrs whom God hath chofen, called , iuftified and vil glorifie, excede mans conceit. Apoc. 7. fp) Incenfcd with this excellent glorie, and defiring to be of this innumerable multitude , by thy graced haue rifen from finne, and in confidence of thy perptual helpe, ! (land and hope to perfeuere in thy feruicc.

19. (j) If thou (halt kil finners, o God; (r) yc men of blood depart from me.

(sy) And if it be fo. yea feeing it is fo, that as thou, o God, doeft exalt thy Saints to exceeding and vnfpcakable honour. fo thou haft alfo decreed to punish obftinatc diners with eternal death and damnation.-(r) I renounce al wicked a/Tociation, get ye away from me al cruel bloudic men, that would draw me into euerlafting torments. ao. (/) Becaufe you fay in thoughtz they (r) ihall receitte thy cities. in. vayne.

(f) Away from me, you that thinke, (t) the glorious manions in heauen, prepared and promied to the iuft, are vaine hopes, and in vaine expected.

21. (■>) Did not I hate them that hate thee, o Lordz and (tv) pyned away becaufe of thine enemies?

(v) This hate of fuch finners the iuft fhall confidently plead , and happie are they that fhall be able truly to allcadge for themfelues in the-day of iudgement, that they hated al, whom God hateth , (w) yea hated them with feruent zelo , that are Gods enemies.

22. (x) with perfct harted did I hate them : they are become (j) enemies to me.

fx) Stil the Prophet inculcateti! this neceffarie perfeft hatred (yj and emnitie towards Gods enimies.

23 Proue me, oGod^md know my hart:examine me,and know my paths.

(z) For that none in this life (without fpecia! ani extraordinarie reuelation} knoweth certainly their ovne ftatc,whether they be worthie.of Gods loue or hatred' (Eccle.y.ltheiuf fubmit themfclues to Gods examination ofthc it hart and actions: X4.And (4) fee, if the way of iniquitie be inmc- (t) and conduct me in the euerlafting way..

(«) Humbly praying God , that if they be in the way of iniquitie,(£} he wil vout-fafeto teduccand guidihem into the right way of euerlafting life.

## p s a l m e CXXXIX.

*Toe iu(f diuerfly afflicted by the wicked, pray to be defended,7.repoſe their confidence in God. to.NVlio wil adiudge the reprobate to eternal punishment, Ij. and reward the good with the fruition of himſelf.*

Eterna! paine  
odie f wickedj  
and ioy of the  
ielfcd.  
Tiic 10. key.

i. Vhtatheend,a Pfalme ofDauid^

1. TXE1 iv ir me, o Lord, fromtheeuilman : from thevniuftman  
#-'efeue me.

3. Which (4) haue deuifed iniquitie inxheir han: (¿) al the day they did appoint battels.

(a ) Vnquict eu:l dtfpofed'men ftíl dcuife wicked plots(b) and neuç ccafc to make difeord and debates.

They haue whet their tongues as that of aferpent: 4. the venóme of afpes is vndertheir lips.

ç.Keepeme, O Lord, from the hand of the finncr:.and from vniuft men deliuer me.

6, Who hauc.deuifed to fupplant my fteps: 7.the proud hauehid afnare for mt.-:

!\*SecMn Andtheyhauefteched ont rapes for a fnare:they haue layd\* a Rumbling block forme neere the way.

7. (c) I (ayd to our Lord : Thou art my God : heare, O Lord,the voice of my petition.

(c) In timeoftentation prayer is moft neceffarie.

8, O Lord, Lord (d) the ftrength of my faluationc.fr) thou haft ouer-ihadowed my head in the day of battel.

(d)Man is not ableto refiftcentauras, («jvnlefTcGod by hisgracc^sby-a helmet, defend him from yealding confent.

9. YealdmenotjO Lord,from(f)mydeliretothefinner: they haue-deuifed againft me,forfake me not, (g) left thy perhaps be proud.

(f) Suffer me not to fai fromxhat which I now delire (which is to-be conftant in vertuc} nottononfeat to finners jytřwfations. (¿) Who then would triumph ouer me.

10. (h) The head of their compafe: (») the labour of their lips ( ) final couer them.

(fe) The fumme of their mischicuous deuifes, <i> confitring in their fittle perfuafions with frefce words, (kj) ſha. owerwhchne, and bring themſclues to perdition.

11. (I) Coales-fhal fai vpon xhcm, ( m ) thou inalt call them downe into fyrc-ih iniferies (n) they final not Rand vp.

(Z) Hel fire dial be their lot, (m) into which they ſhal fai, />») & euer be in intolerable tormenti.

i a. A man full of tong final not be dircdled in the earth: euils final take the vniuft man into deftruction.

ij. (o) I haue knowne that our Lord wil doe the judgement of the needie: and the reuenge of the poore.

(ej) I haue learned by good inſtructions, and by experience, that in the end thou, God, wilt coinfort the iuft, who are now afflicted, and puniſh the vniuft, that liue in temporal delights, as it happened to Lazarus and the glutton

14. But as for the iuft, they final confeſſe to thy name: and the righteous ſhal dwell with (p) thy countenance.

(f) Eternal glorie conſifteth in feeing God.

## PSALME CXL

The Church prayeth and ircuailcth. The 6. key.

*The Church prayeth t/xtr her children may auoide (inful vords, 4. mt mflr excuſes offinnes committed, not communicate vtth others in finne, nor to harden to flatterers r 6 but to pray that they may amend ( the Tjalmiſt by the vay pronbecieth that manie ſhal be conuerted. ) 8. Though fomc times perfecutwn be great, the Church jaileth not.*

I. A Pſalme of Dauid.

**L**O R d I haue cried to thee, heare me: attend to my voice when I ſhal crie to thee.

In theſe troths the Church prayeth, offering incenſe in her fulcme Offices.

z. Let my prayer be directed as l'4) incenſe in thy fight: the eleuation of my hands as (z) euening ſacrifice.

(a) As the ſume of incenſe is ſweete aſcendeth vpward ſto the Church prayeth that her petitions may be grateful, and aſcend to God. (z) In the old teſtament morning ſacrifice was rather more ſolcitine, and more frequent, but the Prophet ſcemeth to allude vnto Chriſts Sacrifice, which he was to offer towards euening on the Croſt::, and the ſame alio in vnbloodie manner, the euening before his Paſſion, in the Eucharift.

5. Set o Lord (<) a watch to my mouth: and (z) Ja doore round about to my lips.

(r) A iuft care and confideration what to Ipealce, before the mouth be opened. (<Z) Lips muſt not be alwayes ſtopt, for it is a finne ſometimes not to ſpeake, but as a doore that is to be opened and ſhut at due ſeaſons, for example, opened to confeſſe our finnes, and Gods truth.

4. Decline not my hart (e) into words of malice, ro make excuſes in finnes.

ft) Shut from words of malice, and from excuſing finnes committed.

With men that works iniquitie: and J-sviliom communicate with the chiefs of them.

5. The iuftshal rebuke mein merde, and shal reprehend me: but let not the oyle of a (inner (g) fatte my head.

(f) Admonition of the iuft is 3 profitable reprehension, (g) but the fawning of flatterers is pernicious.

Because (h) yet also my prayer is in their (i) good pleasures.-6. (£) their, iudges are fwalowed vpon ioyned to the rocke.

(h) The Church ccafeeth not to pray for Aimers, (i) though as yet they take pleasure in their Annes, (k) but the very chiefest of them, which seeme most potent, if they reinaine obstinate to their death, shal then perish, as men throwne against rocks.

(l) They shal heare my words (m) because they haue procured: p.f/>) as the groifenes of the earth is broken out vpon the earth. !!

(l) They shal then heare and vnderstand, that the prayers of the Church are effectual, obtaining grace of confidence to her children, not to feare any perfection, nor any kind of death: obtaining also mortification of their cause, when the persecutors shal see that the words and doctrine of the Church are true, and procure in true Judgement, as true, modest, peaceable, not feditious, turbulent, nor against the commonwealth, (n: As much earth flicking together is made fruitful by breaking it into final mould, for the children of the Church by perfection bring forth more fruit then before, S. Aug.

Our (o) bones are cleft (p) neretohcl: 8. (^) forto thee, o Lord, Lord are mine eies; in thee haue I hoped, take not away my \* foule.

life.

(o) Some persecutors are so cruel as to rage against the bones, and other relics of Martyrs, (p) casting them into the vilest places they can, willing if they could to throw them into hell, (g) but the Church and all her members repose confidence in God

9. Keep me from (r) the snare, which they haue fet for me: and from thefcandaile of them that worke iniquitie.

fjvTnet-fore she prayeth that her children be not entrapped by guileful deceits, (f) nor overthrowne by any (tumbling block cast in their way.

10. Sinners ihall faile in his net: (■) I am alone vpon mill palle.

At the end all persecutors and other wicked shal be caught in their owne net of perdition, (v) the Church is Angularly protected euen to the end.

## PSALME CXLI.

Holie David being fled into\* caue, and befetted round about by Sauls armie explicating his dijtreffe. <sup>^</sup>o. prajetb to be deliuered.

Dauids prave in extreme diftreffe. The S. key-

I. Of vnderstanding to David, when he was in the caue, a prayer. j. Reg 2.4.

(a; This Psalm in forme of a prayer, sheweth what cogitations David had in extreme danger.

T7t t I t h my voice I (b) haue cried to our Lord: with my voice I v v haue prayed to our Lord: ,

(b) Not with exterieur voice, for so he should haue detested himselfe, but with frouour of spirit.

j. I power out my'prayer in his fight, and I pronounce my tribulation before him.

4. (r) When my fpirk faileth of my felf, and thou haftknowne my paths.

(è) When by reafonofextremite I was not able tothinke how to helpe my felle, (dj thou o God knowing my aftions and demeanour, didft deliuer me.

In this way .which I walked, they hid a fnarefor me.

5. I looked toward (e) theright hand, and '(y) faw : and (g) there was none that would know me..

(«) Hooked for helpe, (f) and diligently looked about me, (ç) but none would fcerme to know me, when I required their helpe.

(b) Flight hath failed me : and there is none to require my [bule.

(h) Endeauouringto faue my felfby flight,! foundno fecurc place, for being m a caue or hole of a mountaine, the whole armie befieged me; al feeke to take away my life,none to faue it.

6. (i) I haue cried to-thee, oJLord, I haue iayd: Thouart (4) my hope, (l)my portion (m) in the land of.the liuing.

(>) Thus left defolac of al mans-halpc., anddefitute of al worldlic shift, I cried to thee,o Lord, (k)my only hopefulrcfoge.,(l) neither doe Ideil e toliue for anie ; worldlic repect , but hauing cnofen thee, o God,for my portion , and inheritance., (mjldcfire tobeont of thisdefert place,and tobe in tholand, where is right.vfc of religious diuine feruice.

7. Attend to iny petition: becaufe I am (n) humbled exceedingly.

(n) Afflicted.

( )  
Deliuer.me from.them.that pertecute me:.becaufe they are madeilrong ouer me.

8. Bring forth my foule out of prifon, (0) to confcife vnto.thy name: (p) the iuft expeit me, (<y) til thou reward me.

(0) Dauids defire oflibertie, was efpeciallyto this end,' thathe might haueconuenient place, and other meanes to-ferueand praifeGod: (pJ the good, and wcl difpofed people ofIfrael,can not nowferue thecas they delire,but exped mc.(.) whom thou, o Lord, wilt aduance to the Kingdom,that then we may ferue thee more freely and mere commodioufly.

Al this happened in figure of Chrift, of whom prophetically S. Auguftin, S. Hila rie., Calfianus, Gafiodorus, and others expound the whole Pfalme. Amongft others S.. Beda briefly in thefe words: Whereas inthe title , Vnderftanding is premifed to Prayer jtherby is dignified , that Dauidin his diftreffes, and in the denne whither he fled,vnderftood what our Lord should fuffer of the lewes , and how he would pray to his Father. In the frft part our Lord crieth to his Father, complaining of the deleitable deceits of ludas the perfcutour In the fécond he praycth to be deliured from the prifonof hcll Limbus, where, he was free) becaufe the faith of al theSaints. decpded on his Rciurreûiou.

## PSALME CXLII.

*King Daniel (or anie other) in spirittuall or temporal tribulation, not truffiti<sup>^</sup> in bit  
ovine milice, layeth open hit calamities. confidering Gods benignitie, 6. prayeth  
to be speedily dehuered, 11. and. confidently affureth himselfe therof,*

The feuenth  
penitential  
Psaime.  
The 7. key.

i. A Psaime of Dauid, when Abfalom his sonne persecuted him,

i. R < x-

V-

T O r d heare my prayer: with thine eares receite my petition in  
• L (<) thy truth: heare mein (z) thy iustice,

(a) God hearing so protracted is bound by his truth (b) and his iustice, to heare  
penitents praying for remission of finnes.

1. And (c) enter-not into judgement with thy feruant: { ^ teo a u f e n o  
man living ihall be iustified in thy fight.

(c) Deale not with me in rigour of iustice, (d) for no mortal man is able of him-  
selfe to be iustified, abstracting from Gods mercie.

j. I ccaufethenemie (r) hath periecutted my foule: he (/) hath hum-  
bled my lifeline the earth.

(e) Sought my life, (f) and brought it into great danger. Spiritually, the diuel as  
aroring lion still seeking whom he may deuour, hath tempted me vehemently.

(f) He hath fed me in obscure places as the dead of the world ijj. and  
> my spirit is in anguish vpon me, within me my han is troubled.

(g) I am pressed with great calamities, temporal or spirittuall.

5. (b) I was minded to tell dayes, I haue meditated in all thy workes:  
in the faits of thy hands did I meditate.

(h) In this case I consider, how God hath hitherto shewed his goodnes towards  
me and others.

6. I haue (s) stretched forth my hands to thee: my foule is as earth  
without water vnto thee.

(i) Stretching forth hands a ceremony in prayer, whereby the suppliant is made  
more attentive, and also endureth some paine for part of satisfaction. (k) Mans mind  
without Gods illumination is dricand barren.

7. Heare me (/) quickly, o Lord: my spirit hath fainted.

fi) In great tentations Gods grace and helpe is more presently needful to preuent  
our weaknes, lest we should consent.

Turne not away thy face from me: and I shall be like to them that  
defend into (n) the lake.

(m) If God leaue man without special and continual grace, he will fall into  
finne, as into deep lake, from whence without helpe he cannot rise againe.

8. Make me heare thy mercie for in the morning: because I haue hoped  
in thee.

(s) In the first assault of temptation.

Make the way known to me, wherein I may walke: (p) because I  
haue lifted up my foule to thee.

(p) Seeing by thy grace I haue begun to pray vnto thee.

9. Deliuer me from mine enemies, o Lord, to thee I haue fled: 10. teach  
me to doe thy wil, because thou art my God.

| -----

~

Thy



ThyJ.fXgOPd Ç trite wil conduit me into the right way : ii, for thv name iake,o Lord,thou wilt quicken me in thine equitie.

(ÿ>The penitent thus humbling himfclw and praying may alhiredly truſt that God doth remitte his Hanes by tire holie Sacraments.and luftificthhim, protecteth him, and wilbnng hnn out of al dangers of fpiritual or temporal enemies.

Thou wilt bring for. b my foule out ot tribulation: ! a. and in thy mercie thou wilt deftroÿ mine enemies.

And thou wilt deltroÿ al that affiiimÿ feukt becaufe I am thy feruát.

## PSALME. CXLIII.

King Dauid  
buifeth God  
or hisvifto-

*The royal Prophet than<sup>h</sup>eth God for al b.syiflorie SfC<sup>h</sup>poJTefsitt of the kingdom.*

*\$.sidminng Gods benignine towards man.'i\*frayeth lobeftil defended iron*

*xZ enimies, 9. promiffith a new fong of prayfé , 11. dejiribeth the yamile of*

*worldlie men,lj .concluding that truefilicine is inferuing God.*

IhcS.key.

i. APfálme of Dauid, (a) againft Goliath,

(«) Becaufe this was Dauids firſt ,and a very notable viftorie, the Septuagint Interpreters make mention of Goliath in this title.

**B** Lbssed be our Lord my God, who (A) teacheth my hands to battel, and mv fingers to warre.

(b,| **God** made Dauid a warier, and viâorer againſt Goliath , without anie former training in armes.

1. My niemie, and my refuge: my defender, and my deliuerer.

My proteçtour, and I haue hoped in him, who (c) fubdeweth my people vndprme.

(c) Made him afterwards King of a great people.

Lord (d) what is man, that thou art (e) made known to him 'or the fonnie of man, (/) that thou eſteemeſt him?

(«) Al mankind was vnworthie before Chrift, (e) that God ſhould be reuealed vnto them, (f) eſpecially tha- he ſhould haue care of the progenie of men, alter their finne.

4; (r) Man is made like to vankie: his dayes paſſe Te aſa ſhadow.

Indeed man in himſelf, in his owne nature and traittie, is but a vaine and tranſitorre Creature , palling from lire to death , as a ſhadow that can uot confit. of it ſelfe, neither can man without God.

(b) Lord indine thy heauens, and defcend: touch the mounts) nes, and they wil ſmoke.

fb; By a poetical deſcription he prayeth for God ſhelpe, as if God ſhould nuke the heauens to bow, and fodcfcend; or make the mountaines ſmoke, as when Moyſes receiued the law for declare himſelf by Meteors, as foloweth:

6. Lighten lightning, and thou ſhalt di'perfe them : shoote out xhine arrowes, and thou ſhalt deftroÿ them.

7. Send forth thy hand from on high, take me out, and deliuer me from manie (i) waters from the hand ot children (/) lirangers.

(i) Tribulations orientations. (k) Children of the Church, (r) but of euil lire.

8. Whofe mouth hath fpôken (*mi* vanitie:and ther right hand is the right hand of iniquitic.

(m) They fptake in vanitie that promife to keepe Gods law,and perform: it not.

9. O Godi wil ling to thcc anew Tong : in (*n*) the pfalter of ten firings, I wil fingto thee.

(n) In that principal infruntent.apt for a new fong, and for extraordinarie benefits.

10. Who giueft faluation to Kings: who halt redccmcd Dauidthy feniani from the malignant fword:ii deliuerme.

And refeue me out ofthe hand of (o) children ftrangers, whofe mouth hath fpoken vanitic:and their right hand,is the right hand of iniquitie.

(o) Bo.h lewes & Criftians that iuc not wcl, arc as ftrangers that frame to themf.ues Cucir a fiilfc felici: tc,as is herede feribed.: making riches or worldlie pleafurcs their God.

n. Whofe Tonnes,arcas-new plants in their youth.

Their daughtersxomely trimmed ;decked about after the fimilitudcof a temple.

ij. Their ftorc-houfes ful,flowing cut of this into that.

Their ewes ful of yong,abounding in their going forth: 14. their oxen arc fatte.

There is no ruine of wal, nor \* paflagc.nor crie in their ffreetes.

\* *trans*  
*WijjTA-*  
*non.*

15 Theyhauefaid,thatit is ahappiepeople, which hatnthefe things:Q>) bicifed is the people,whofe (^) God is our Lord.

(p) True happines confitt:th not in worldlic things, (j) But in preferring God before al.

## PSALME CXLI II.

*God is.andfor euer ought to bepraifed, ; forhis immenfiue infinite glorious Hu-  
leftie,meruelous roorps,merciful benefitsforhis fowe;w;jdom,iuftice:l\$.Tjho  
red reroard the good and defray the reickfd.*

Gods Maicfti  
|excelleth al  
|thinas.  
Thenkey.

I. (<)Praying,toDauid himfelfe.

(a) By this title Efdras fignifieth that theHolie Ghoft,who indited al the Pfalmes to Gods praife,morc fpcciafiy in theft: feuen laft fugnefted toDauid, & by him to al Gods Cerna' ts,that al their otherferuice muft tend and be directed to the nraife of Godtand that therein we mjft continue , and finally reft , as in the ffobath ofthe fe- uenth day .lignified (asS.Bedafuppôfcrh J bv thefe feuen laft Pfalmes of prayfe.eter nally praifijigonr Lord God.For which principal endbothAngels and Men,yea and al other creatures were made.

I " Wil exalt thee my God (¿j the Kingrandl wil blefie thy name (r)fcr Ieuer and (J) foreuer.

(b) King is the proper epitheton of Chrift,hhe Sonne of God, to whom,in his hu- manitie.God 'he Father promifed the Church of al nations for bis kingdom. Pfal. a. i l whom alfo the whole Blcll-d Trini tie is praifed. (c) Al the time of this world thev prayfe God,(d & after in eremitic.

2.Euerie day wil I bielle thee : and wil prayfe thy name foreuer, and for euer and euer.

----- THE \_\_\_ B O O K -----

•\$. Great is our Lord and exceeding laudable, and of his greatnes there is no end.

4. Generation and generation ihal prayfe thy works: and they shal pronounce thy power.

y.They shal fpeake the magnificence of the glorie of thy holines: and shal  
<tel thy meruelous workes.

And they shal tel the force of thy (c) terrible things : and ihal declare thy greatnes:

(r) Of wonderful and miraculous things, wh ch ftrike terrour into mens minds.

7 .They ihal vtter the memorie of the aboundance of thy fweetnest and in thy iustice they ihal rcioyce.

8. Our Lord is pitiful and mereifull patient and very merciful.

9. Our Lord is fweetetoal.: and his (/) commiferations are oueralhis. workes.

(/') The effects of Gods mercie in xedeeming, and recalling Cnners, are eminent' about al other workes.

ro. Let al thy workes , o Lord, confeiT to thee.- and det thy Saints bielle thee.

(g ) Therefore the fanctified haue fpecial caufetopraife God.

n. They ihal tel the glorie of thy kingdom : and shal fpeake thy might.

i i. That they may make thy might knowne to the children of men; and the glorie of the magnificence of thy kingdom.

13. Thy kingdom is a kingdom (Z) of al words: and thy dominion in al generation and generation.

(h) Chri (Is kingdom the militant Church is magnificai, but much more the triumphant which is eternal.

14, "Our Lord is faithful in al his words, and holie in al his workes.

15. Our Lord (i) lifteth vp al that fai: and fetteth vp al that arc bruifed.

f-ij God is readme of his panto lift vp al.

j 6. The cies of al hope in thee, o Lord. and thou giueû their meate in time conuenient.

17. Thou opened thy hand: and fillest (/J euerie lining creature with bleffing.

(k) He giue th neceflarie things to alliuing creatures, euen to brute beafts.

18. Our Lord is iuft in al his waves: and holie in al his workes.

ip. Onr Lord is ne cretoal that inuocatchim ; to al that inuocate him in truth.

ao. He wil doe the wil of them that feare him, and wil beare their prayer, and faue them.

ai. Our Lord keepeth al that loue him and he wil deftroy al dinners.

2. a. My mouth shal fpeake the prayfe of our Lord: and let al flesh bitfie his holie name for eucr, and for euer and euer.

## ANNOTATIONS. PSALME CXLIII.

I. *Wit exalt thee.* ) As this Pſalmc is the fitteſt oLthe feuen , -which contevnc mere particular infrudion of perpetually praifing God:fo it is the feuenth of thoſe, which are compoſed in order of the Alphabetical wit, then. ito. tn. 118. and this 144.0. which the three former want ſome letterſti gnifying as Caſiodorus interpreteth) ſuch in Gods Church, as ling his prayſes , but with ſome imperfections: the other foure haue the perfect Alphabet, lignifying thoſe, that ſing Gods praifes v: ith perfect deuotion. Which only foure S. Ierom calleth Alphabetical Pſalmes. *Eyri-ad Paulam Prbicam, ^ Praam. in Lamini. jerem.*

14. Our Lord *ir faithful.* This verſe is not now in the ordinarie Hebrew text, and therefore either the fame is defetieue, or ciſ this Pſalmc ſhould ſeeme not to be compoſed with a perfect Alphabet in the fontaine tongue. For here it wanreth the letter Nun. But ſeeing S. Ierom counteth this one of the foure Alphabetical Pſalmes , omitting the other three, which conſiſt of vnperfected Alphabets , it is very probable that this verſe was once in the Hebrew text, as it is both in Grecke & Latin. Whereby amongſt other places appeareth , that there is no certaintie to corred the Grecke or Latin Bible by the Hebrew, which is now cxxant; but rather by them, that maybe ſupplied, which the Hebrew wanreth.

The feuen laſt Pſalmes perctyne more ſpecially to prayſes.

This Pſalmc and other fix are compoſed in order of the Alphabet, lit is probable Ithatt he Hebrew text jnow wanteth ja verſe in this Pſalmc.

And therefore is not more certaine then the Greke or Latin.

## PSALME CXLV.

*Tie Pſalmiſt exetteth himſelfe, end al others to praife God for his ſingular regard, S'- providence of al that truſt in him: ſhewing that nntber Princes, nor other men are able to help, 5. but God can and doth continually relieve al ſorts of neceſſities.*

I. Alleluia (4) of Aggæus and zacharie.

(a) The Septuagint added the names of theſe two Prophets, for the like reaſon as they added Ieremie, Pſal. 135. becauſe Aggæus and Zacharias prophceying in the redution of the people from captiuitie, exhorted them, as here the Pſalmiſt doth. to truſt in Gods Prouidence ^nd preferre his ſeruicc beforre worldlie cares.

1. *N 4 Y* foule prayfethou our Lord , I wil prayfe our Lord in my life: **IV I** | wjl ſing to ny God as long as I (hai be.

Al are exhorteé io praife God & truſt in his allured frou:- dence.

The j. *key.*

Put not confidence in Princes : 3. in j the Tonnes of men: in w bom there is no Taluation,

(ii) one Sonne ot Manſ Chriſt J is ſabiation (faith S. Auguſtin) Jand in him, not becauſe he is the ſonne of man, but becauſe he is the Sonne ot God.

4. His ſpirit (nal goc forth, and he lhal returne into (c) his earth : in that day al their cogitations lhal periſh.

(cj) He faith not that the ſpirit or foule ſhal turne into the earth , but the foule ſhal depart from the bodie, "and ſo euerie one (in whom worlddie men put their truſt, ſhal according to die bodie, returne into his earth.

5. ElcCd is he, whole helper is the God of Iacob, his hope in our Lord his God: 6. who made heauen and earth, the ſea, and al things that are in thé.

7. Which keepeth truth for euer, doth iudgement for them that ſuffer wrong: giueth foode to the hungry.

Our Lord loofeth the fettered: 8. our Lord illuminateth the blind.

Our Lord liſteth vp the bruiſed, our Lord loueth the iuſt.

p. Our Lord keepeth frangers, the pupil and widow he wil receive : and the wayes offinners he wil deiroy.

Io. Our Lotd wil teigne for euer thy God, o Sió, in generatici & generatio, j

# THE BOOK PSALME CXLVI.

Gods excellen-  
ic in creating  
and governing  
the world.

**The 1. key.**

*God if alfo to be praifed by his peculiar people, for particular benefits, 4. for his omnipotent power, twifdom, goodnes, in creating and governing this viole World, Ir. and moſt ſpecial benignitie towards ſiſe that truſt in him.*

1. Alleluja.

V)RA y ſe ye our Lord becauſe Pſalme (4) is good : to our God let there V be pleaſant and comelie praife.

(a) Iſiſ good-to ſing Pſalmes of praife to God.

2. Our Lord building vp Ierufaſiem : (t) wil gather together the diſperſions of LfraeL

(4) A prophecie of the reſtauraxion of Ierufaſiem after the captiuitie.

3. Who {c, hcaleth the contrite of hart r-and bindeth vp their fores.

(c) Remitteth finnes to the penitent.

4. Who (d) nubreth the multitude of ſtarres : & (e) giueth names to the al.

(d) Befides experience of euerie one that ſhal behold the firmament in a cleere night, the holic Scripture Gen. i-j.v.f.) ſheweth, that the ſtarres are innumerable to man. For albeit Ptolomey and other Aſtronomers numbret ſertaine more notorious ſtarres, which ſerue ſpecially for ſome knowledge in the ſcience of Aſtronomie, nutnbring jxy. ſuch in the Zodiach; j tt'. in the South part thereof; and 5i0. in the North part, which are in al loſis. Yet al acknowldgc that no man can comeneere to anie probable conieiture of the whole number, nor is able to attaine anie perfect knowledge of their natural influences, and ſpecial proprieties. And therefore the Pſalmiſt propoſeth here the admirable and vnſearchable knowledge of God: who both moſt exactly knoweth the number, («) and ſo perfectly their nature, that his diuine Omnifcience giueth x o euerie ſtarre a proper name, accoſding to their ſingular differences and proprieties.

5. Great is our Lord, and great is his ſtrength : and of his wiſdom there is no (f) number.

(f) Things ſubicct to Gods knowledge and wiſdom are innumerable.

6. Our Lord receiuing the meekc : 8c humbling finners eue to the ground.

7. Sing ye to our Lord in conſcilion : ſing ye to our God on harpe.

8. Who (g) couereth the heauen with clouds : and prepareth rayne for the earth.

(g) Al theſe and the like benefits doe ſhew Gods incomparable greatnes, wiſdom, and goodnes.

Who bringeth forth graſſe in the mountaines : and herbe for the ſeruice of men.

9. Who giueth to beaſts their food : and to (i) the yong rauens that cal vpon him.

(i) Both ſacred and prophane att ſhew that rauens feeling their yong ones, either without tethers, or to haue whitish vnlike to theirs, aſuſpeaſing that they are not their owne birdes, but of ſome other kind, I caue them deſtitute of meate therefore God the author of nature, and conferuer of al kindes of creature, by his ſpecial providence, feedeth them : either by a certaine dew hanging licere them in xheayrc, as if doniſ ſuppoſeth jorby Gtle beaſts, or flies, ſent by Gods providence, which they catching into their mouths, are nourished and brought vp as b. Chryſoſt tearieth, ſcr. in Hc Ham ; or by what other meanes ſocuer, al agree that yong racens are neolecd by their parents, and are fed mercifully by Gods ordinance; by which example the Pſalmiſt ſheweth, that much more God hath care of men : eſpecially of ſuch men 'faith's. Chriſtoſton. as honour him with hymnes and praifes, whom alſo he hath called to be his peculiar people, and his owne portion or inheritance,

He . in  
hun,  
Pſalm.

10. He inai no: haue pleasure in the ftrength of an horfe : nor in the legges of a man shal he be wel pleated.

11. Our Lord is wel pleafed toward them that feare him : and in them that hope vpon his merde.

## PSALME. CXLV li.

*dígáme God is to be praifed for his goodnes towards his peculiar people, 4. ye<sup>a</sup> towards al the world: butt nofl abundantly towards his Church,*

Gods prouidence efpecially covarci» the Church. The 6. key.

Alleluia.

1. /"A 14) lerufalem praife our Lord: praife thy God, o Sron,

The Hebrew's ioynethis Pfalme with the precedent.

'O' (a) lerufalem in the latter parrot Dauids time, al the tunc of Salomon, and part of other Kings reignes til the captiuitie, had peace & prospered. Againe after th: captiuitie, the Citie was repared, the Temple reedified, and the vhole land receiued and enioyed manie blefings But al this was no more then a figur of the excellent benefits here prophesied, and an orccidently verified in Chrifts Catholike Church partly here militat in the vhole world, & efpecially in the glorious lerufalem, and Sion, the perfect sifion of peace, and contemplation of God in eternal lite.

2. Becaufc he (i) hath iirengthned the locks of thy gates : he (cy haih) blefled thy children in thee,

(i; In companion of other cities and peoples of the world, the gates of lerufalem were strongly fenfed, (i) and the citizens blefled: much more the Church of Chrifft is built vpon a fure rock, her faithful children indue with al fpiritual graces; and moft of al, heauen it felc is free from al danger of calamine, and the Saints are moft feettre & moft happie, enjoying eternal fruition of God.

;. Who (d) hath fet thy borders peace : and filleth thee with (e) the fat of corne

(d) Hath giuen peace in thy borders, (e) and the very beft corne, and al other fruits; vine, oyle, milke, honey, and the reft. Allegorically in the Church, reconciliation vith God, by remi iron of finnes, & peace of confcience, in the Sacramet of Baptifme & Penance; vith the moft fpiritual food of Chrifts Bodie & Bloud in the Eucharift, and graces of other Sacraments. In heauen moft aftured peace and ioi without end.

4. Who fendeth forth (h) his fpeech to the earth : his word (i) runneth fwiftly.

(f; This perteyneth moft fppecially to Tuan gelical dottrine, preached (g) and quickly receiued in al the world. Rom. 10. v. 18.

c. Who giueth (h) fnow as wool: fcatereth (i) miff as aihes.

(fi; Snow nourished the earth, making it varme by Antiprictafis, as is euident in natural Philofopliie, (i) and noy fome ayre is changed into cleere veather. In the Church by penance & autiere life men are purged from finnes and rices, euil fpirits are alfo driuen avay. If your finnes shal be as fcarlet, they shal be made white as fne; and if they be redde as vermilion, they shal be white as wool. Ifaie i. v. i s.

6. Hecafeth (k) his cryftal as monels : before the face of his cold f/ who fhal endure?

(fk) Tea fome that are hardned in finnes, as yfc or chryftal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Pcter was admonished by a vifion of Act. 10. V. 13. jto kil and eate. Otherwife without Gods grace giuing remore and forow, no man can ouercome his owne vices.

7. He (m) shal fend forth his word, and shal melt them : (n) his fpirit shal blow, and (o) waters shal flow.

(fm) But Gods word preached, (n) and his grace touching mens harts,(0) innumerable are conuerted.

8. Who declareth his word to (p) Iacob : his iuilices and iudgements to Iſrael'.

The Church only enioyeth theſe ſpiritual benefits.

9. He hath not done in like manner to anie nation : and his iudgements ſhe hath not made manifeſt to them, (r) Alleluia.

(<j Confidering that al man kind was in the maſie offinne, and that God letteth manie uifily periſh, thoſe to whom he giueth his grace to iuſtification , are ſpecially bound to praife him. (rj And therefore, the Prophet concludeth this Pfalme, and the reſt following, with Alleluia.

### PSALME CXLVIII.,

Our Creator  
to be praifed  
h'v' creatures.  
The i. key.

vXZ *creatures ſpiritual and corporal, are nutterd io praife God, their Creatoir and Conjeruer, <3 . m incomparably excellent..*

I; Alleluia..

**P**R a y ſ a y e our Lord ( a ) from the heauens : praife ye him in the high places.

(«) Al ye heauenlie ſpirits praife God for the excellencie of your nature.

2. Prayfe ye him al his Angels: prayfe ye him al his hoſts;

(b) And for your innumerable multitude.

3. Prayle ye him (c) funne and moone: prayfe him al ye ſtarres, and light.

(c) al creatures, wanting ſenſe for reaſon, ſhew forth the Maieſtie and excellencie of their Creatour.

4. Prayfe him ye heauens of heauens: and the waters that are aboue the heauens, 5. let them praife the name of our Lord.

Becauſe he fayd, and they were made: he commanded, and they were created.

6. Hee ſtabliſhed them for euer, and for euer and euer : he put a precept, and it ſhall not paſſe.

7. Prayle our Lord from the earth : ye dragons, and al depths.

8. Fyre, baile, ſnow, yfe, ſpirit of ſtormes : which doe his word;

9. Mountaines, and al litle hills : trees that beare fruit, and al cedars. io. Beaſts, and al cartels; ſerpents, and fethered foules:

•it. (d) Kings of the earth, & al peoples: Princes, and al iudges of the earth.

(d) Againe God is to be praifed. for the diuerſitie of ſeaſons, when by the whole communitee is confeſſed & gouerned.

12. Yong men and virgins : old with yong let them prayfe the name of our Lord: 13 becauſe the name of him (e) alone is exalted.

(e) God only, & no falſe imagined God made & diſpoſed al things in order.

14. The concilium of him aboue heauen and earth-, and he hath exalted (<) the home of his people.

(f) More eſpecially for that God hath ſo fortified his Church.

An hymne to al his (f-) faints : to the children of Iſrael a people (A) approaching vnto turn; (t) Alleluia.

(y) Sanctified children, (f i s) that by grace and free wil, which he giueth them, approach vnto him. (i, A) This conſidcred the Pfalmiſt concluding with Alleluia, inuiſeth al to praife our Lo-d.

## PSALME CXLIX.

*The church is moijfnrularl) hound to praife God, 4. for the grate ,fanRitie, yiHorce,glorie,-;and iudutalpower, whicbhegiuetbto hu Saints.*

The Chord»  
muft euer  
praife God.  
The 6. key.

I. Alleluia.

¶ In g yeto our Lord a new fong: let his .prayfc be in (<) the Church Uof faints.

(a) God our Lord whom al creatures are bound to praife , only accepted» thofe mens praifes,that Hue in his holie Church.

1. Let Ifrael be ioyful in him, that made him : and let the children of Sion reioyce in their King.

j. Let them praife his name in quire : on rymbrel and pfaller let them fing to him.

4. Becaufe our Lord is wel pleafcd in his people : and he wil exalt the meckevnto faluation.

4. The faints ihal reioyce in ĩlorie : they ſhal be ioyful in (hf) their beds.

(4) Eternal reft.

6. The(c) exaltations of God in theirthrote: and (ĩ) two edged fwords in their hands.

(c) Higheft praifes of God ſhal be continually vttered by Saints in glorie: for il] as praifes-paſſe by their tongues and mouths, more like praifes ſhal ſuccede from their throte, and hartie affection, fo out of the abundance of the hart their mouth ſhal ftill ſpeake Gods praife. (dj Glorified Saints ſhal alſo haue iudicarie power. Firſt, al i: i general ſhal like and approue Gods iuſtice in puniſhing the wicked. Secondly, the wicked ſhal bciuftly condemned in compariteti of the bclci Tedy who pſcd through and ouercaiji° the like. yca and greater tribuſanos and tentations then thofe by « hich the damnée Vere ouercome. Thirdly .certainemore excellent Saints,namely the Apofles and ai thofe that forfaking preproprietie of temporal goods, giue that they haue the noore, as feme religious Orders docjorinto aC on.muniticas the Apofles, and manic primitiue Chrift» and ſid (Mat.4.v ſo.cap. tj.v a?. Aft. 4,v. 34.1. *Cor.6. V. }*.) ſhal-fi, in iudgement feats, affeToric iudges with Chrift, and iudge thofe that render account of wel or euil ſpending the temporal lands cr goods, which they poſſeiTedin this world. So teach S. Angultir..S.Ierom,S.Beda, and others.

7. To doe reuenge in the nations : chaſtifements among the peoples.

8. To bindeth their Kings in fetters: and their nobles in yron manicles.

9. That they may docin them the iudgement that is (e} written: (f) this glorie is to al h'ts taints. Alleluia.

(•\_) Decreed by God. (/[) This iudicial power is part of Saints glorie.

## PSALME CL.

*God ahfolutelj moſ excellent is to he praied, 5. with al foruof inſrument.s, and Lj al other meanes.*

God moſt ex-  
cellent and  
moil laudable.  
The firſt key.

j. Alleluia.

D r a y ſ e ye our Lord (4 ) in his holies : pray ſe ye him in (h) the fir-

, \* marnent of his itrength.



(«) Al ye Angels and men that arc in the holie andhighcft heauen praife our Lord.  
fi) Al ye creatures that arc in and vnder the firft moueable firmament, praife our Lord.

i. Prayfe ye him in (c) his powers : prayfe ye him (¶) according to the multitude of his greatnes.

(r) And vouefpecially ( Gods peculiar people ) amongft whom and for whom diuine miracles haue been wrought, praife our Lord, ( d ) with al your poffible endeavour, though his infinite Excellencie exceedeth the prouer of al creatures to praife him Cifficiently. yet it refteth that you may infinitely extend your wil and delire to prayfe our Lord, according to the multitude of his greatnes.

j. (e) Prayfe ye him (/) in the found of trumpet: prayfe ye him on pfaker and hatpe.

(«) O .it of this your great and infinite delire, let your tongues found and fing diuine prayfes, as wel with voice, as mufical infruments. ¶ Where, fix moft vfuall in the Tabernacle and Temple were thefe: Trumpet, Pfalter, Harpe, Timbrel, Organ, and Cy mbal.

4. Prayfe ye him on timbrel and (£) quire: prayfe ye him on (/.) firings and organ.

(f) By the way the Pfalmift interpoſeth againe two efpecial things, which make perfect a harmonie, « ithout which no intrument is grateful to God : Vnitie amongft his feruants, lignified by the Quire of confonant voices : (h) and mortification of paſſions, lignified by Strings, which are made of dead beaſts bowels.

5. Prayfe ye him on wel founding cimbals : prayfe ye him on cymbals of iubilation: 6. let euerieff) fpirit prayfe our Lord. Alleluia.

(i) Man created of corruptible bodie and immortal foule, is finally admoniſhed to praife our Lord, ouer and aboue the praifes of al other corporal creatures; who alfo is more efpecially bound thereto then Angels, becauſe God hath vntuffed to make himſelfe nnn, to redeeme man that was loſt by finne, and to endow him with new grace, and fo bring him to euclafing glorie, wherewith holic Angels men alfo for euer & euer ſhal praife our Lord, with hart, voice, and iubilation of fpirite, finging as the Pfalmiſt concludeth, Alleluia.

## ANNOTATIONS. PSALME CL.

S. Auguſtin in the conſolution of his Enarrations or Sermons vpon the Pfalmes, explicateſh a myſterie in the number of an hundred and fiftie, ſignifying the concord of the two Teſtaments. For in the old teſtament they kept the Sabbath, which is the ſeuenth day: in the new we keepe our Lords day, after the ſabbath. that is, the eight: which feuen and eight (making fifteen) multiplied by un, ſignifying the Law of ten commandments, riſe vnto 1 to.

Again, feuen multiplied by feuen make 49. whereto one (to wit the eight) being added make fiftie, which multiplied by three, ſignifying the B. Trinitie, make 150. Neither needeth it without cauſe to this great Doctour, that the firſt fiftie end with a Pfalme of Penance, craving mercie & remiſſion of finnes: the ſecond with Mercie & Iuſtice, which God ioyneth in the Redemption, Iuſtification, and Satisfaction of men: the laſt with Diuine Praiſes, ſignifying, that by condemning finnes in ourſelues, through Gods mercie we may be iuſtified, and fo begin in this life, which iſtobe perfected in the next, to prayfe our Lord, as S. Paul admoniſheth with Pfalmes, Hymnes, and Spiritual Songs. Concluding with the two verſes, appointed by S. Damafus Pope, to be added in the end of al Pfalmes, and is offered euer ſince hiſtime by tradition in the whole Church.

Glorie to the Father, and to the Sonne, and to the Holie Ghofi. As it was in the beginning, and now, and euer, into worlds of worlds. ( in eternitie w. aboutend. ) Amen.

1. Pfalmes  
ſignifying the  
• trement of  
the old and  
new Teſta-  
ment.

Three fifties  
Rgnifie  
Penance.  
Mucic  
vitliuſtiee,  
«ml Prayfes of  
Gal.

Gloria Patri  
added by tra-  
dition.

10/20/1.  
3. Circa  
An. 1500  
150.